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J. H. Marshall

1843

A

COLLECTION OF PAPERS.



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A COLLECTION OF PAPERS

CONNECTED WITH THE

THEOLOGICAL MOVEMENT

OF 1833.

BY THE

HON. & REV. A. P. PERCEVAL, B.C.L.

ONE OF HER MAJESTY'S CHAPLAINS.

"O hold Thou up my goings in Thy paths: that my footsteps slip not."

PSALM xvii. 5.

SECOND EDITION.

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1843.

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To the Memory

OF THE RIGHT REV. FATHER IN GOD,

ALEXANDER,

FIFTH OF THAT NAME, LATE, BY DIVINE PERMISSION,

BISHOP OF MORAY, IN SCOTLAND,

THIS COLLECTION IS INSCRIBED,

IN TOKEN OF PUBLIC RESPECT FOR HIS MANY VIRTUES,

AND OF PRIVATE GRATITUDE AND AFFECTION

FOR HIS UNIFORM KINDNESS

TO ONE WHO WAS A STRANGER TO HIS PERSON.

ADVERTISEMENT TO THE SECOND EDITION.

ADDITIONS will be found at pages 3, 6, 64, 94, 99, 100, 102, 103, 105, 107, 112 ; and one alteration at page 26.

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COLLECTION OF PAPERS,

&c.

CHAPTER I.

Reasons for the present publication.

It seems probable that the publication of this collection of papers at the present moment may serve, under the Divine Blessing, to promote the peace and welfare of the Church of England. That peace has been disturbed, that welfare endangered, by suspicions having been awakened against a large body of the Clergy, as though they entertained designs other than true and faithful to the Church. Of that suspicion and want of confidence, I myself, through the force of circumstances, have come in for no ordinary share, and have therefore both reason and obligation to speak; and having also, as I hope and believe, the means of obviating that suspicion, and of restoring confidence, cannot be accused of acting without cause, in seeking to make use of those means; but should rather be guilty of a dereliction of duty towards myself, towards others, and towards the Church, if I failed to do so¹. In the affairs of the world, when a man labours under suspicion, no means so effectual of allaying it can be found, as by his courting investigation and disclosing his secret papers; and where confidence has been withdrawn from him, no way of restoring that confidence can be named, comparable to that of producing the calm and deliberate approval of the wise, the aged, and the good, of that conduct which, in the eyes of others, through imperfect apprehension of the case, has led to the opposite result. If this be so in things relating to the world, it must needs be so in things relating to the Church, unless men act towards the one, with a measure diverse from that which they apply to the other: in which case it would reasonably appear, that the blame would rest, not with the objects of suspicion, but with those who entertain it. With this hope in view, I determined to give to the world the private letters and testimonials which are to be found in the following papers, and deemed the object of sufficient worth to warrant me in communicating to all the writers of them who are still alive, my wish and desire so to do; an application which has been met with a degree of kindness and confidence, for which I desire to

¹ Rom. xii. 17. 1 Thess. v. 22. 2 Tim. ii. 15.

express my sincere and hearty thanks. In cases where the writers have been called off this stage of existence, I have ventured to exercise my own judgment in the matter; and trust that their more immediate friends and relatives will not think that I have acted injuriously to their memory, in exhibiting their names in such a "goodly company."

But to what extent, it may be asked, do you desire, and are prepared to adduce such approval as you speak of? Is it to all the propositions which have been put forward in the publications of what may be understood (whether the phrase be exactly correct or not) as the Oxford School; and in the Tracts for the Times; or only to some portion of their teaching? In answer to the question, it might suffice to say, "Read the testimonials, and you will see:" but I think some more distinct answer may reasonably be expected; and I am glad of the opportunity to give it. I say, then, distinctly, that I am not prepared to give my own approval—I am not prepared to cite the approval of others—for all the propositions in theology which have been put forth in the Tracts for the Times, and in the publications connected with them, but only for a portion of them. In that series of publications two classes of doctrines, or opinions, have been apparently confounded together, which ought, as far as my judgment may enable me to speak, to have been kept entirely distinct. The two classes of doctrines of which I speak are these:—1st, Those which, having warrant in Holy Writ, *i. e.* in the inspired records of the Church, have been witnessed to from the beginning also in the uninspired records, and taught authoritatively by all branches of the Catholic Church, in its decrees, liturgies, and rituals. 2ndly, Those which have been maintained and cherished from time to time by different individuals within the Church, but have not been taught uniformly, nor from the beginning, nor by the authorized formularies of the Church. In the first class, which may in the highest sense be termed Catholic, I include the doctrines of Apostolic Succession, as set forth in our Ordinal; Baptismal Regeneration, as set forth in our Catechism and Baptismal Service; the Eucharistic Sacrifice, and the Real Communion in the Body and Blood of our Lord, as set forth in our Communion Office; and the appeal to the Church from the beginning, as the depository and witness of the Truth, as set forth in the Canon of 1571. In the second class I include such points as these:—the necessity of turning to the east in prayer; the purification and growth in grace of souls in the intermediate state; Dr. Pusey's view of sin after Baptism; Mr. Williams' doctrine of Reserve; Mr. Keble's of Mystical Interpretation. It was, I conceive, the attempt to propagate opinions of this latter class by the same medium, and apparently (for it could only, necessarily, be apparently) on the same ground, with the same force, and from the same quarter as the former, which has given rise to all the confusion which we are now labouring under; has awakened suspicion; has suspended, if not destroyed, confidence; and has nearly ended in a most formidable and deplorable schism.

Had the effort, as far as it was the result, or had the appearance of being the result, of *combination*, and proceeding from a *body*, been confined to revive the former class of doctrines, which, though Scriptural, Primitive, Catholic, and undeniably witnessed to by the authorized documents of the English

Church, had been as much forgotten and discarded, as the love of our neighbour among the Jews, so that, when taught by our Lord and St. John, it was at once an old and a new commandment², I see no reason to believe that any of these evil results would have occurred. They who, through defective education, were ignorant of or opposed to these truths, would have had no ground for creating disturbance, it being easy to prove to demonstration that they were, every one of them, engaged under their own hands to the maintenance of all and each of these things; and their opposition to them as contrary to their subscription to the Prayer Book³, as a man's adoption of the Romish doctrine of purgatory, image-worship, or Mariolatry, would be to his subscription to the Articles. Unfortunately (to speak according to human judgment) this course was not pursued, but the doctrines of the second Class being put out together with the others in the manner I have described, men were led to draw the natural conclusion, that an attempt was being made to change the religion of the Church, by teaching systematically and by combination, and by a new and private school within her, doctrines which she has no where authorized. Hence all these suspicions and alarms; and strange and ill would it have argued for the state of the Church and religion among us, if suspicion and alarm had not been awakened: suspicion in those who did not know, alarm in those who did know, the parties chiefly concerned. Consequently, there were comparatively few of those who had most hailed the commencement of the series, and had most rejoiced in its success in reviving in men's minds a regard for the Catholic doctrines of our formularies which had been forgotten, who did not rejoice in a stop being put to that series, when the inconvenient course above alluded to was pursued concerning it.

But now, advantage is being taken of the check occasioned by the indiscreet exhibition of doctrines of the second class, to raise a clamour against those of

² I write no new Commandment unto you, but an old Commandment which ye had from the beginning. Again, a new Commandment I write unto you.—1 John ii. 7, 8. John xiii. 14. Levit. xix. 18. Luke x. 26, 27.

³ As some have actually appealed to our Communion Office for negative testimony against the doctrine of there being a sacrifice in the Eucharist, it cannot be amiss to remind my readers how distinctly the acts of sacrifice are enjoined in that Office, as well as the term applied to the service in which those acts occur. Our Office directs *the Priest to place upon the Lord's table the bread and wine: to pray God mercifully to accept these oblations: to offer the prayer of consecration over the gifts thus placed on God's board: to distribute them to the faithful to be consumed in an act of worship and adoration: and to pray God that He will mercifully accept this our sacrifice of praise and thanksgiving.* Doubtless, we are at liberty, if we please, to extend the term sacrifice to the whole of our Eucharistic service; but that we have warrant for withholding it from our oblation of bread and wine, nothing as yet has been, nor (I will venture to say) can be alleged from our Communion Office, or from the Scriptures, to show. It is probable that all which the writers to whom I have alluded have intended to deny, is a sacrifice of *expiation*, for which certainly as little countenance can be found in our Prayer Book, as there is in St. Paul's Epistle to the Hebrews. If this is so, all we shall have to regret will be the want of a little more strictness of speech.

the first class also; on the score of the one, to cast discredit on the other, as if they had the same and no higher authority; and to involve in one common censure both the authorized doctrines of the Church, and the individual theological positions of some of her members; and to excite suspicion against all connected with the theological movement, not only on account of the indiscreet promulgation of the second class of opinions, which has been the work of one or two individuals, but on account of the propagation of the first class, which has been the united object of all. And therefore it has become necessary to point out the marked distinction between the two, and to uphold the value of the general objects of the Divines alluded to, and of their particular labours on different points of the genuine Church doctrines or principles, by citing testimonials of approval from those whose names must command respect. The means of doing this being within my reach to probably as large an extent as of most, I have thought it good to undertake it. If any shall uncharitably think that the drawing the above distinction is a mere subtle invention to serve a present purpose, let him amend his opinion by referring to the British Magazine, where he will find that, three years ago, in April 1839⁴, before any of this clamour had arisen, I drew the same distinction, and offered open and plain, though ineffectual, remonstrance, to the course pursued by my friends; clearly foreseeing the natural and necessary consequence of it. Before I quit this subject, I feel bound in justice to those same friends, and to myself also, to say this, that, deeply as I have ever regretted the course pursued by them in the promulgation of the theological opinions in question, and much as (I believe) I differ from them in respect to many of them, yet I know no writing of any one of them, which, if regarded as the work of an individual, has exceeded the legitimate limits of fair and free discussion which the Church has ever allowed. Nothing which can by possibility be made a handle for ecclesiastical interference, beyond the expression of an individual bishop's advice, unless Christian and clerical liberty shall be abridged to a degree unpractised in any former age of the Church, or towards any other body of Theologians.

With respect to one point which has occasioned the greatest clamour, the doctrine of Reserve in communicating Religious Knowledge, as set forth in Mr. Williams's two tracts, I will say thus much:—That, apart from the intense and fervent piety which glows throughout those tracts, and which should compel the affection and respect of all who read them towards the writer, I am no friend to them; but I would ask all who have felt and spoken most keenly upon the subject, just to consider how the case stands. St. Paul, in the Epistle to the Hebrews, has set forth four points of doctrine as constituting with others the foundation, or first principles of the Christian Religion: namely, repentance towards God, faith towards our Lord Jesus Christ, Baptism, and laying on of hands. With respect chiefly to *one* of these four (the second), Mr. Williams has *suggested* the expediency and propriety of reserve in some *particular* cases. In respect to *three* of the four, (first, third, and fourth) a very large portion of his most active assailants, *uniformly*

⁴ British Magazine, vol. xv. p. 537.

and by *wholesale*, and in their *public* teachings, *practise reserve*. Those who attend the Churches of such persons know very well that the case is so; the attempts, made some little time back, to keep these things in the back ground, to speak in the mildest way, in the publications of an influential society, afford another instance of it. But so remarkable an illustration of it has lately been exhibited to the world, in a Charge to the Clergy of a Northern Diocese, that no further proof can be needed that these things are so. The reader may judge of the value of the clamour which was raised against Mr. Williams for throwing out *suggestions* upon reserve on *one* point, when he is informed that it proceeded chiefly from those who *habitually practise* reserve on the *three* others.

With respect to the memorials against the Tracts and kindred publications, which have been presented to the metropolitan and other bishops, I would offer one remark; namely, that there appears no reason for believing, that any individual who signed them, had read the works against which the memorials were addressed. And if it seem preposterous to any simple-minded man, to suppose that men would take so unreasonable, presumptuous, and uncharitable a step, I could easily refer him to many private cases where such things have been avowed. A case lately came under my knowledge, where one who, Sunday after Sunday, had been harassing the minds of his congregation by tirades against the Tracts, their doctrines, and their authors; and during the week days had gone from house to house on the same mission, denouncing them as papists, was requested to read a publication of one of those whom he was reviling, which had been found in several cases very instrumental in defeating the popish emissaries; his ingenuous reply was, that it was against his conscience to read any of the works proceeding from any of the writers in question, as his doing so would be to run himself unnecessarily into the way of temptation. But this is a private instance; let me name a published one. One, whom I do not wish to name, in holding up to reproach the conduct of his brother clergymen, bases his accusation, in part, on a work of which he openly declares, "I have not seen, nor do I *wish* to see it." (See the Churchman for January, 1842, p. 43.)

I have no wish to dwell upon such a subject, nor to say a word which shall be unnecessarily painful to the feelings of those who so conduct themselves; we have, I hope, learned a better lesson. All I would say to them is, "Remember that, whether you wish it or not, we are your brethren, partakers in your baptism, partakers in your eucharist, partakers in your orders. Do only so much justice, so much charity to those who worship, feed, and minister at the same altars with yourselves, as to read our writings, before you hold us up to reproach, either from the chair, the pulpit, or the press; or in the words of the son of Sirach, 'Blame not before thou hast examined the truth; understand first, and then rebuke.'"

Upon the whole subject I would offer the following suggestion: that the value of any set of theological doctrines and opinions, professing to be Church principles, and of the writings containing them, will be likely, in the nature of things, to be more truly estimated in those portions of the Church, which have nothing but Church principles to support them, than in those where

the Church has been accustomed to rest, in a great degree, upon the support of the civil power; and, in that false confidence, has thought herself at liberty to pay comparatively less regard to her own principles. In plain English, the value of the Tracts is likely to be better ascertained, and more impartially judged, in times of danger to the Church, than in times of peace; in the colonies, more than in the mother country; in Scotland and America, more than in either. If, in the abstract, men feel that they must admit the correctness of this principle, let them not flinch from the application of it, when they find that, during all the time of the Church's late danger here in England, not a single memorial against the Tracts was presented to any Bishop, though they were in course of publication during all that time. Men felt then, or acted as if they felt, that they could not, during such times, afford to lose the support which the Church received from the principles contained in them. It is only since times of peace have apparently returned, that men's mouths are opened to clamour against that which, but for their clamour, would have been an *affaire passée*. Let them observe, further, that the value of the Tracts has been more openly acknowledged in the colonies than in the mother country⁵, (e. g. by the Bishops of Toronto and Madras;) in Scotland (e. g. by the Bishops of Edinburgh and Glasgow), and in America, than in either of these. I will not dwell upon the reprinting of them, and wholesale distribution of many of the publications of the same school, under episcopal sanction in America; for though the extent of this has been very great, I am not prepared with documents to demonstrate it; I will refer rather to the written opinions of two of the ablest of the American prelates, the Bishop of New Jersey, and another, whose name, as I have not yet received permission from him to give it, I am under the necessity of withholding. The former has published his, in a most powerful vindication of the Oxford writers from the imputation of popery, in a pamphlet printed at Burlington, 1841, a copy of which, by his kindness, is now before me, entitled, "A brief Examination of the Proofs by which Mr. Boardman attempts to sustain his Charge, that 'A large and learned Body of the Clergy of the Church (of England) have returned to some of the worst Errors of Popery.'" The opinion of the latter is expressed in Letters addressed to myself. The letter from which the first extract is taken is dated

"Dec. 1, 1838.

"Permit me, my dear Sir, to say something on *another* point by way of *expostulation*. I suppose you symbolize with our friends, Pusey, Newman, &c., at Oxford. I do myself in the *main*. On baptism, the other sacrament, and indeed upon all *material* points, I will go with them *ad finem*. But, and I put the question with a good deal of self-distrust, are you not involving

⁵ The high commendation bestowed upon the Tracts and upon their authors, by several of the English Prelates in the course of the present year, 1842, affords no pretence for altering this sentence; because, in every instance, these commendations have been accompanied by cautions and censures to such an amount, that, but for their Lordships' own expressed conclusion, that the good has preponderated, one might not unreasonably have supposed that they had arrived at a very different opinion concerning the value of the movement.

these great and vital matters *unnecessarily* with matters comparatively *indifferent*? I say *unnecessarily*, being aware that a great many such matters (I mean *indifferent*) naturally connect themselves with those of fundamental importance. Still, as we are bound to consult the prejudices and weaknesses of mankind, in order to give efficacy to the *truth as it is in Jesus*, may we not do injury to such truth by dwelling too much upon things not essential to its *integrity*? I am not for a *timid* policy, neither for keeping back any of the counsel of God. But while I would be in these respects *harmless* as the dove, I would, in the *manner* of my teaching, be also *wise* as the serpent. Here come again, you will say, those *unfortunate remains*! Yes, this is one thing, but there are many small things not *disagreeable* to me, but offensive to those who have this sharp scent of *Popery*, and not necessarily connected with the proper and fearless exhibition of *truth* as we high churchmen hold it. Your course may, perhaps, be very good for England; but we look to the Church, not as confined to England, but as being a body scattered over the whole face of Christendom, *bearing about the marks of the dying of the Lord Jesus*; and hence whatever we do should have regard to this *Church Catholic and Apostolic*. 'For if one member suffer, *all* the members suffer with it.' Any indiscretion committed at Oxford is doubly felt in the United States; from the circumstance, not only that every blunder of our brethren there is seized upon, and turned into a whip of scorpions for our poor backs, but also that we have neither the books, nor the leisure, and I may add, not the genial atmosphere to work in, which you enjoy. Let me, therefore, suggest *two points of caution*. One, whether an important distinction should not be made between those matters in the *primitive Church*, which are identified with *fundamental truth and order*, and those which manifestly grow out of the *exigencies of the Church at particular periods*. THE OTHER, whether, in respect to those things which we all hold to be identified with *Evangelical truth*, and *Apostolic order*, some discretion should not be observed as to the *order* in which they are presented, and the *relative prominence* given them in the Christian scheme. I like the *materials*, and I think them mainly from *God*, which you furnish as needful to the edifice; but I cannot say that I *wholly* approve of the manner in which you (*Oxford brethren*) are disposed to put these materials together. The mere decorations are too near the *corner-stone*. I submit these suggestions with very great deference for the vastly superior knowledge of our Oxford friends, so far as books are concerned; but for practical wisdom we, in this *working country*, have some peculiar advantage!

"Most truly and affectionately

"Your friend and brother in Christ,"

* * *

I need not tell the reader, how entirely I concurred in the remarks and suggestions contained in the foregoing extract.

The other letter which I will cite, is dated

"Feb. 12, 1840.

"The Oxford Tracts are the engrossing theme of our religious periodicals; and they are producing *great good*, especially in the spirit of self-denial and

zealous devotion *to the truth as from God*, which they have diffused among us. I have read them carefully, and I believe *thoroughly*, with all their kindred publications; and I most devoutly thank God that He put it into the minds of his servants to write such things. I do not subscribe to everything: *e. g.* the tenth Sermon of Mr. Newman, vol. iv.; what is said in many places about the early Reformers, Cranmer, &c., &c., and about *sin after baptism*; which point, however, is entirely cleared up in the masterly letter of Dr. Pusey to the Lord Bishop of Oxford, every *sentence of which* is to my mind according to the *truth as it is in Jesus*. Do thank that holy brother in my name for this able defence. It is republished in this country. The arguments are mighty, but the *charity is irresistible* ⁶."

Such are the terms, in which, on the other side of the Atlantic, a Bishop of a Church which has to contend for its very existence, among other enemies, against the Papists (backed by the Leopoldine Fund, and indefatigable in their exertions), speaks in the fulness of his heart of one, whose name here in England has become a bye-word of reproach, even among those who might be supposed to know better. Truly has our Lord observed, "that a prophet is not without honour, but in his own country, and among his own kin, and in his own house."

In the exception which the Bishop takes to the slighting manner in which the Reformers have been spoken of in some of these publications, I entirely concur: but at the same time it does not seem difficult to account for it, on a principle common to both sides. The Reformers seem chiefly deserving of commendation, for having revived and established that principle of scriptural interpretation, which is alike preservative of Christian liberty and of Catholic truth; that principle, to the neglect of which all the corruptions of the Church of Rome are attributable; a principle which distinguishes the Church of England, in practice, from the Church of Rome, which commends the principle in theory, but fails to adhere to it; and which distinguishes it both in profession and practice from all the Protestant Dissenters, who count the principle altogether erroneous. The principle I mean, is that of trying the truth of all doctrine, alleged to be scriptural, by the testimony of the ancient Church, the divinely instituted "pillar and ground of the truth," according to the Canon for Preachers of 1571. It is, I conceive, purely men's regard to this principle which has led some to speak as they have done of the Reformers. The difference is this: some of us look chiefly at the testimony borne by the Reformers in *favour* of this principle, and are thankful to them for it, and willing to ascribe their occasional real or apparent defalcations from it to defective information, or human weakness under circumstances of great trial. The others look chiefly at the Reformers' *defalcation* from this principle, and are led to suspect that their professions of regard to it are not sincere, but put forward to serve a purpose, and consequently allow themselves to speak harshly of them. But I would submit to their second thoughts, that the first theory has enough in its behalf to make it probable, and being at the same time most charitable, should be deemed more worthy of regard than the latter.

⁶ The italics are the Bishop's own, in both extracts.

One more consideration, and I have done. It will be asked, or, at least, it may be fairly asked, do you, upon calm reflection, approve of the course which was taken in 1833, and justify the Conference and combination from which all these things have sprung? My first answer is, that that Conference was the result of that mere instinct of self-preservation which prompts the cattle to herd together during a storm. By comparing the dates of some of the letters below, it will be seen, that at almost the same moment, the proposal for a Conference was suggested by Mr. Rose to his friend at Oxford, by his friend at Oxford to me, and by me to Mr. Rose, both of them being utter strangers to me, and neither of us writing with the knowledge that the other had written or thought of the subject. But apart from this, I suppose the old adage, "when bad men combine, good men unite," will sufficiently account for and excuse our seeking the advantage of mutual and personal counsel at such a period. But, it may be said, your Conference ended in a combination, not, indeed, on Mr. Rose's part, but on your own and that of the others who took share at the Conference, with the addition of two more: are you prepared to justify this? My answer is, that the chief, if not the only objection to which combinations are liable, is the danger of their interfering with constituted and legitimate authority; if all due regard to that be professed and *bonâ fide* observed, the utmost that can be said is, that still they may be inexpedient or inconvenient, not that they are open to any considerate and legitimate reproach.

Let the reader, then, turn to the collection of Mr. Froude's letters published in his "Remains;" and in the letter numbered 79, dated July 30, 1833, the day after the conference at Hadleigh broke up, he will find him giving an account of a suggestion made by one of our party on this very point: "His notion is, that the most important subject to which you can direct your reading at present, is the meaning of *canonical obedience*, which we have all sworn to our bishops; for that this is likely to be the *only support of Church government*, when the state refuses to support it. I myself have a most indistinct idea of what I am bound to; yet the oath must certainly contemplate something definite, and sufficient to preserve practical subordination." Let him turn next to the short statement of our design in the letter from Oxford, given below, page 13, from another of our party, in which the first object avowed is, "a firm maintenance of the Apostolical Succession;" involving, necessarily, obedience to them whom we believe to be vested with our Lord's Commission. Let him turn, lastly, to Mr. Keble's statement exhibited in Mr. Newman's letter, dated September 6, 1833; in which the very pledge of co-operation is guarded and restrained by "*reserving our canonical obedience.*" That that canonical obedience has ever been infringed, in the remotest degree, by any one of those concerned, no one has as yet pretended.

If it can be shown otherwise, I will be the last to attempt a justification of it. It has been said, indeed, that the continued circulation of Tract XC. is an infringement of episcopal prohibition. If the Bishop of Oxford so regards it, far be it from me to defend it: but I have that confidence in the author of the tract to believe, and take for granted, that, in continuing to circulate the tract, he is contravening no wish of his diocesan which has been communicated to him.

CHAPTER II.

Some account of the origin of the Theological Movement in 1833, in a Letter to the Editor of the Irish Ecclesiastical Journal.

SIR,

THE sight of Mr. Sewell's letter in the Ecclesiastical Journal of November last, has induced me, with the hope of furthering the good work of reconciliation, to request permission to offer a word of explanation on a point connected with the theological or ecclesiastical movement, of which Oxford has been the centre, which has given rise to much misunderstanding. I allude to the notion which has gone abroad, of there being, or having been, some secret association, combination, or conspiracy, among the original promoters of that movement, to alter the doctrine or discipline of the Church of England, from that which is exhibited in her authorized formularies. I believe the notion took its rise chiefly from an expression in one of the letters in "Froude's Remains," vol. i. p. 377, where, writing to one of his friends, he observes, "Do you know, I partly fear that you, and —, and —, are going to back out of the conspiracy, and leave me and — to our fate;" at least, I find this passage referred to by the Margaret Professor, as the ground for imputing to the parties in question the design above-named. As I am myself the individual last referred to by Mr. Froude, as likely, in his opinion, to continue steadfast with him in "the conspiracy," even if deserted by others; I may perhaps be allowed as a competent witness to speak of the origin, nature, and extent of the same. This, therefore, I proceed to state, and if there is any body of men likely to receive that statement favourably, I venture to think it is the body of the Irish clergy, when they shall be informed that that combination and conspiracy had its rise in sympathy for their deep affliction, when, in 1833, their loyal obedience to the British Crown, their faithful testimony to the truth, and their patient endurance of murderous persecution, were requited by the ministers of the day, with that wanton act of sacrilege, which produced an outcry of shame from some, even of their bitterest enemies; I mean the destruction of the ten bishoprics⁷. This monstrous act had the effect of awakening some who till then had slumbered in the secure and easy confidence that the Church had nothing to fear from the State, into whatever

⁷ See upon this subject, Mr. Keble's sermon at the Oxford Assizes, in July, 1833, entitled "National Apostasy considered."

hands the management of the latter might fall; and it set those whose attention had long been painfully alive to the difficulties and dangers of the time, upon considering whether some combined effort might not or could not be made, with the hope, if possible, even at that late hour, to arrest that fatal measure, or, at any rate, to offer resistance to further outrage upon the Church on either side of the Channel; and, whether the resistance might or might not be successful in arresting the evil, yet, at all events, to leave on record a witness of the evil, and a protest against it. With this view three of the parties alluded to in the passage of Froude's letter, given above, (Mr. Froude, another, and myself,) met at the house of a common friend⁸, now no more, in July of that year, to talk over matters, and consider what could be done. And it being very clear, that the support which such a measure as the Irish Church Bill had received in both Houses of Parliament, was to be attributed to ignorance [or forgetfulness] of the constitution and nature of the Church; ignorance [or forgetfulness] of its existence as a society distinct from the State; and ignorance [or forgetfulness] of the Divine commission and authority of government which its chief pastors had received, we came to the conclusion, that the first and most necessary step to be taken for the defence and preservation of the Church was, to revive in men's minds a practical recognition of the truth set forth in the preface to the ordination service. On the breaking up of our meeting, Mr. Froude and ——— returned to Oxford, from whence, after they had consulted with the two others alluded to in the extract cited above, I heard from them both, to the effect, that it was agreed we should at once make an united effort, both by ourselves and as many as we could by private or public appeal induce to exert themselves, in behalf of these *two points*: namely, first, the firm and practical maintenance of the doctrine of the Apostolical Succession, so grievously outraged by the Irish Church Act⁹. Secondly, the preservation in its integrity of the Christian doctrine in our prayer books, with a view to avert the Socinian leaven, with which we had reason to fear it would be tainted, by the parliamentary alteration of it, which at that time was openly talked of. These formed the whole and sole basis of the agreement for united exertions then entered into by the five individuals of whom Mr. Froude speaks. Nor was any extension of the objects either agreed to or proposed at any subsequent period.

Appeal was forthwith extensively made to the members of the Church for their support of these two objects: see below. And one of the first results of "the conspiracy" was, the clerical address to the Archbishop of Canter-

⁸ Rev. H. J. Rose, then Rector of Hadleigh, in Suffolk. It is right to state that Mr. Rose was not, as far as I know, in any way concerned with the proceedings which took place subsequently to the meeting at Hadleigh, nor in any way responsible for them. Indeed, as late as the 18th of August, "the Oxford resolutions," as he calls them in a letter of that date, now lying before me, had not been communicated to him.

⁹ When I say that the doctrine of Apostolical Succession was outraged by the Irish Church Act, I mean that disregard was shown to the doctrine, as though it had no foundation in truth.

bury, signed by (I think) about 7,000 of the clergy; and another was, the lay declaration of attachment to the Church, signed by upwards of 230,000 heads of families. From which two events we may date the commencement of the turn of the tide, which had threatened to overthrow our Church and our religion.

Now, that it may not be supposed that this explanation is an after thought, or that I have in any way misrepresented the state of the case, I subjoin an extract from the letter which I received from Mr. Froude after his return to Oxford from the meeting of which I have spoken, and also the statements of two others of "the conspirators" on the same subject.

Extract from Mr. Froude's Letter.

"Oriental College, Aug. 14, 1833.

"MY DEAR PERCEVAL,

"THE impression left on my mind by my visit to Rose was, on the whole, a gloomy one; i. e. that in the present state of the country we have very poor materials to work upon; and that the only thing to be done is, to direct all our efforts towards the dissemination of better principles.

"Since I have been back to Oxford, Keble has been here, and he, — and Newman, have come to an agreement, that the points which ought to be put forward by us are the following: —

"I. The doctrine of apostolic succession as a rule of practice; i. e.

"(1.) That the participation of the body and blood of Christ is essential to the maintenance of Christian life and hope in each individual.

"(2.) That it is conveyed to individual Christians *only* by the hands of the successors of the Apostles and their delegates.

"(3.) That the successors of the Apostles are those who are descended in a direct line from them by the imposition of hands; and that the delegates of these are the respective presbyters whom each has commissioned.

"II. That it is sinful voluntarily to allow the interference of persons or bodies, not members of the Church, in matters spiritual.

"III. That it is desirable to make the Church more popular, as far as is consistent with the maintenance of its apostolical character.

"Newman and — add, but Keble *demurs*.

"IV. We protest against all efforts directed to the subversion of existing institutions, or to the separation of Church and State.

"V. We think it a duty steadily to contemplate and provide for the contingency of such a separation.

"Keble demurs to these, because he thinks the union of Church and State, as it is now understood, actually sinful. In the next we all agree.

"VI. We hold it to be the duty of every clergyman to stir up his brother clergy to the consideration of these and similar subjects, and if possible to induce them to do the same."

Having expressed to my friends my concurrence in the objection, under the existing aspect of the times, to any such pledge as that implied in the fourth section, considering, that unless the course then pursued and threaten-

ened by the State were altered, we had no alternative between separation¹ and apostasy ; I received from one of them the following statement, dated Oxford, August 23, 1833.

“With respect to your observations, it seems to me that Froude has made a mistake in sending you some articles which, on further discussion, we thought it better not to introduce. The two principles of the society would be—a firm maintenance of the apostolical succession, and a resolution to preserve the integrity of Christian doctrine in our Prayer Book, that is, not to allow it to be watered down to Socinianism.

“Such would be simply the principles of the society.”

From another of them (Mr. Newman) I received the following matured account (drawn up by Mr. Keble), dated, Oxford, September 6, 1833.

“Considering, 1. That the only way of salvation is the partaking of the body and blood of our sacrificed Redeemer.

“2. That the mean expressly authorized by Him for that purpose is the holy sacrament of His supper.

“3. That the security, by Him no less expressly authorized, for the continuance and due application of that sacrament, is the apostolical commission of the bishops, and under them the presbyters of the Church.

“4. That, under the present circumstances of the Church in England, there is peculiar danger of these matters being slighted and practically disavowed, and of numbers of Christians being left or tempted to precarious and unauthorized ways of communion, which must terminate often in virtual apostasy.

“We desire to pledge ourselves one to another, reserving our canonical obedience, as follows:

“1. To be on the watch for all opportunities of inculcating on all committed to our charge, a due sense of the inestimable privilege of communion with our Lord through the successors of the Apostles ; and of leading them to the resolution to transmit it, by his blessing, unimpaired to their children.

“2. To provide and circulate books and tracts which may tend to familiarize the imaginations of men to the idea of an apostolical commission, to represent to them the feelings and principles resulting from that doctrine in the purest and earliest Churches, and especially to point out its fruits as exemplified in the practice of the primitive Christians ; their communion with each other, however widely separated, and their resolute sufferings for the truth’s sake.

“3. To do what lies in us towards reviving among Churchmen the practice of daily common prayer, and more frequent participation of the Lord’s

¹ Separation of the Church from the State, is here intended ; not of individuals from the Church, as is supposed by the *Edinburgh Review*, April, 1841, p. 274. It may be as well to observe, that none of these papers were formally signed or approved by all the individuals alluded to. We were united in a common bond of alarm, and in a common resolution to exert ourselves to the utmost in defence of those principles, to the neglect of which we ascribed the danger which alarmed us. But neither did I consider my friends responsible for the course I took ; nor they me for theirs.

Supper. And whereas there seems great danger at present of attempts at unauthorized and inconsiderate innovation, as in other matters so especially in the service of our Church, we pledge ourselves;

“4. To resist any attempt that may be made to alter the liturgy on insufficient authority; i. e. without the exercise of the free and deliberate judgment of the Church on the alterations proposed.

“5. It will also be one of our objects to place within the reach of all men sound and true accounts of those points in our discipline and worship, which may appear from time to time most likely to be misunderstood or undervalued, and to suggest such measures as may promise to be most successful in preserving them.”

And thus, Sir, without the slightest reserve, have I given to the inspection of my Irish brethren all the communications which I received on the principles to be aimed at by the united effort, which, at that season of peril and alarm, it was agreed to make, in defence of our Master's house, and of the principles of truth and order on which it is founded; and when the whole affair is calmly weighed, it will amount to no more than this, namely, a stirring up of ourselves and others to an active and faithful discharge of duties, which, by our very calling as members, and by our office as ministers of the Church, were already binding upon us. It is but right to add, that Dr. Pusey, who has been held in general estimation as responsible for the whole affair, had nothing to do with the first promotion of the undertaking.

With respect to the exceptions taken against many of the publications which from various quarters were circulated, with the design of aiding the attempt above named; let any man consider how extremely difficult, if not impossible, it would be for the most practised hands, in the calmest times, and with the utmost deliberation, to produce a series of papers free from real or supposed grounds of censure; and then he will cease to wonder that publications put forth in times of the greatest excitement, by hands for the most part unpractised, and under the influence of the strongest apprehension of real danger, should contain many things, which either as to matter, or manner, or both, might have been better otherwise. When I offered objections to some of the things which appeared, I received the following answer, which, under the emergency of the case, satisfied me, and will, I think, satisfy any dispassionate person who considers the subject in relation to that emergency. It is dated, Oxford, July 20, 1834.

“As to the tracts, every one has his own taste. You object to some things, another to others. If we altered to please every one, the effect would be spoiled. They were not intended as symbols *à cathedrâ*, but as the expressions of *individual* minds; and individuals feeling strongly, while, on the one hand, they are incidentally faulty in mode or language, are still peculiarly effective. No great work was done by a system; whereas systems rise out of individual exertions. Luther was an individual. The very faults of an individual excite attention; he loses, but his cause (if good, and he powerful-minded) gains; this is the way of things, we promote truth by a self-sacrifice. There are many things in —'s tract — which I could have wished said

otherwise for one reason or other ; but the whole was to my mind admirable, most persuasive, and striking ²."

In short, if those publications served the purpose of a rallying cry to the friends of the Church ³, if they have availed, directly or indirectly, to satisfy men, that the Church in these kingdoms is not a creature of the State, professing merely a negation of certain errors, to be changed or modified to suit the spirit of the age ; but that it is a divinely constituted society, with a divinely commissioned government, having fixed and heaven-descended principles, which being founded on immutable truth, can endure neither mutilation nor compromise, but must be defended and abided by in time, by those who would secure in Christ the reward of eternity ; and in defence of which, if need be, all suffering must be undergone ;—if, I say, those publications have at all availed, and in proportion as they have availed, under God, to impress this view of sacred things on men's minds, and so to secure to those who come after us, unimpaired, those blessings which have been transmitted to us, they have answered the object of those who promoted the undertaking ; who will count so great a blessing cheaply purchased at the cost of the temporary misrepresentation, obloquy, and reproach, which it has been their lot to bear in the prosecution of this good design.

In conclusion, I would request permission to offer one word in respect of a publication, "Froude's Remains," which, more than any other, appears to have been the occasion of the alarm and misrepresentation which has spread respecting the designs of the promoters of the movement which had its rise at Oxford ; and without expressing an opinion, as I am not called upon to do, either as to the prudence or otherwise of the publication, or as to the soundness or unsoundness of many of the views expressed in it, I would request all, whether they approve or disapprove of the publishing it, whether they admire or condemn the theological opinions contained in it, to bear this in mind ; namely, that those volumes contain the expression of the workings of a young and ardent mind, seeking after truth with a singleness of purpose, and a noble disregard of all sublunary and temporary consequences, rarely to be met with ; doing that which most men are blamed for not doing, that is to say, refusing to take things for granted to be true, because they were told him, but striving to weigh all things in the balances of the sanctuary, and prepared to embrace truth wherever he should find it, at any and whatever cost.

That fervent zeal and highminded enthusiasm which shone from his eagle eye, and formed the charm of his conversation, and has left so deep an impression of affection to his memory in the minds of all who had the privilege of his friendship, while they prompted him to a noble course of great exertion, at the same time led him frequently to express himself, as is apparent from his letters, hastily, upon imperfect information, and without

² The only Tracts for which I am myself responsible are numbered 23, 35, and 36.

³ See on this point the Preface to the 2nd volume of "Tracts for the Times."

due consideration of all the hearings of the point before him. But he was open to conviction, and ever ready to embrace that modification or alteration of any view he might previously have entertained, which, after due examination, he was persuaded approached nearer to the truth. This is plain from the letters published in his "Remains," which show what great modifications of the view in which at first he had regarded the Church of Rome, he had been led, upon more accurate information, to adopt. And this process was going on until it pleased God to take him in the midst of his labours: for in the very last letter which it was my privilege to receive from him, dated Barbados, September 9, 1834, after having set forth, in his earnest zealous way, his view of certain points of theology, in which he thought I needed correction, he concluded with these words: "And now I have done with my criticisms; if you think them very wild, and have time to tell me so, it will be a great satisfaction to me, for I feel as if thinking by myself had set my wits rambling." In that same letter he expressed his opinion on the relative position of the Church of England, in respect to Rome and other religious communities; which seems to be worthy of record.

"If I was to assign my reason for belonging to the Church of England, in preference to any other religious community, it would be simply this, that she has retained an apostolical clergy, and enacts no sinful terms of communion; whereas, on the one hand, the Romanists, though retaining an apostolical clergy, do exact sinful terms of communion; and on the other, no other religious community has retained such a clergy."

Moreover, let my deceased friend be tried by the publications for which alone he is responsible, I mean those which he had himself prepared and committed to the press, and from which his deliberate convictions are to be ascertained; and though many may find reason to differ in opinion with him, they will, I think, find nothing to reprove. If his friends had confined themselves to the two last volumes, they would, according to my judgment, have done better justice to his memory, and better served the cause, in the defence of which his life was consumed. But they acted, I doubt not, under the conviction expressed by one of them, in the extract I have given above; namely, that "individuals feeling strongly, while on the one hand they are incidentally faulty in mode and language, are still peculiarly effective," that "the very faults of an individual excite attention; he loses, but his cause (if good, and he powerful-minded) gains; this is the way of things, we promote truth by a self-sacrifice;" and believing that both the matter and manner exhibited in the frank and unreserved communications of their deceased friend, were calculated to startle men from the apparent lethargy as to ecclesiastical principles, which seemed at that time so extensive, and to lead them to inquire and examine on points, which though, according to our view, essential and fundamental in the Christian system, seemed likely to be passed by and set aside as things unworthy of notice, they were willing for the sake of obtaining this inquiry and examination, which is all they asked, to hazard not only the censure and suspicion, which would inevitably fall to their share, but, what was of far higher value in their sight, the temporary misunder-

standing of their deceased friend's character, and the posthumous reproach which (they could not but have foreseen) would be the (almost) necessary consequence of the course which they adopted; being sure that when they should meet him hereafter in the land of spirits, he who while living was willing to sacrifice all for the sake of truth, would frankly forgive them for having hazarded for a time his reputation among mortals, if by so doing they had hope the better to promote those interests which are immortal.

I am, Sir, your obedient Servant,

ARTHUR PERCEVAL.

I.

The appeal, which is stated above (p. 11) to have been extensively made to the members of the Church, in Autumn, 1833, was couched in the following:—

“ Suggestions for the formation of an Association of the Church.

“It will readily be allowed by all reflecting persons, that events have occurred within the last few years calculated to inspire the true members and friends of the Church with the deepest uneasiness. The privilege possessed by parties hostile to her doctrine, ritual, and polity, of legislating for her,—their avowed and increasing efforts against her,—their close alliance with such as openly reject the Christian faith,—and the lax and unsound principles of many who profess and even think themselves her friends,—these things have been displayed before our eyes, and sounded in our ears, until from their very repetition we almost forget to regard them with alarm.

“The most obvious dangers are those which impend over the Church as an Establishment; but to these it is not here proposed to direct attention. However necessary it may be, on the proper occasion, to resist all measures which threaten the security of ecclesiastical property and privileges, still it is felt that there are perils of a character more serious than those which beset the political rights and the temporalities of the clergy; and such, moreover, as admit and justify a more active opposition to them on the part of individual members of the Church. Every one, who has become acquainted with the literature of the day, must have observed the sedulous attempts made in various quarters to reconcile members of the Church to alterations in its Doctrines and Discipline. Projects of change, which include the annihilation of our creeds and the removal of doctrinal statements incidentally contained in our worship, have been boldly and assiduously put forth. Our services have been subjected to licentious criticisms, with a view of superseding some of them, and of entirely remodelling others. The very elementary principles of our ritual and discipline have been rudely questioned. Our apostolical polity has been ridiculed and denied.

“In ordinary times, such attempts might safely have been left to the counter operation of the good sense and practical wisdom, hitherto so

distinguishing a feature in the English character: but the case is altered when account is taken of the spirit of the present age; which is confessedly disposed to regard points of religious belief with indifference, to sacrifice the interests of truth to notions of temporary convenience, and to indulge in a restless and intemperate desire of novelty and change.

“Under these circumstances, it has appeared expedient to members of the Church, in various parts of the kingdom, to form themselves into an association on a few broad principles of union, which are calculated from their simplicity to recommend themselves to the approbation and support of Churchmen at large, and which may serve as the grounds of a defence of the Church’s best interests against the immediate difficulties of the present day. They feel strongly, that no fear of the appearance of forwardness on their part should dissuade them from a design, which seems to be demanded of them by their affection towards that spiritual community, to which they owe their hopes of the world to come, and by a sense of duty to that God and Saviour who is its Founder and Defender. And they adopt this method of respectfully inviting their brethren, both clergy and laity, to take part in their undertaking.

“ Objects of the Association.

“1. To maintain pure and inviolate the doctrines, the services, and the discipline of the Church; that is, to withstand all change, which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolical prerogatives, order, and commission of bishops, priests, and deacons.

“2. To afford Churchmen an opportunity of exchanging their sentiments, and co-operating together on a large scale.”

It is right to state, (which is done on Mr. Newman’s authority,) that Mr. Froude disapproved of these suggestions, because he was strongly against any society or association other than the Church itself; which objection, striking many others with like force, occasioned the idea of any such association to be speedily relinquished: only the necessity for increased exertions, in their several legitimate stations and limits, was felt and responded to by the bulk of those to whom the appeal was made.

II.

As eight years have elapsed since the address, above referred to, was signed by the clergy, it may be interesting to many of them to know the terms in which it was expressed. The following is a copy of it, as circulated among the clergy for their subscription:—

“To the Most Rev. Father in God, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England.

“We, the undersigned clergy of England and Wales, are desirous of approaching your Grace with the expression of our veneration for the sacred office to which by Divine Providence you have been called, of our respect and affection for your personal character and virtues, and of our gratitude for the firmness and discretion which you have evinced in a season of peculiar difficulty and danger.

“At a time, when events are daily passing before us which mark the growth of latitudinarian sentiments, and the ignorance which prevails concerning the spiritual claims of the Church, we are especially anxious to lay before your Grace the assurance of our devoted adherence to the apostolical doctrine and polity of the Church over which you preside, and of which we are ministers; and our deep-rooted attachment to that venerable Liturgy, in which she has embodied, in the language of ancient piety, the orthodox and primitive faith.

“And while we most earnestly deprecate that restless desire of change which would rashly innovate in spiritual matters, we are not less solicitous to declare our firm conviction, that should any thing, from the lapse of years or altered circumstances, require renewal or correction, your Grace, and our other spiritual rulers, may rely upon the cheerful co-operation and dutiful support of the clergy, in carrying into effect any measures that may tend to revive the discipline of ancient times, to strengthen the connexion between the bishops, clergy, and people, and to promote the purity, the efficiency, and the unity of the Church.”

CHAPTER III.

Some account of the Churchman's Manual.

No inconsiderable portion of our time at the Conference at Hadleigh was occupied in revising the Tract entitled "The Churchman's Manual." As this was the first "Tract" systematically put forth to meet the exigencies of "the Times;" as its preparation apparently gave rise to the series known by that designation; and as it is the only Tract, which was submitted to and received the approval of all immediately concerned in promoting the Theological Movement of 1833, it will be at once interesting, and not without importance, to annex it to the foregoing statement. And as the care bestowed upon the preparation of that Tract, probably, exceeds that which any other Theological publication in the English communion has received for a very long time, an account of it will not be undeserving of record, for those who are interested in ecclesiastical matters. It will serve also to show, that the foundation of the Movement in 1833—with which only the late Mr. Rose was connected—was laid with all the care and circumspection that reason could well suggest; and thus much is due to his memory.

The object of "The Churchman's Manual" was to supply a defect in the public instruction of the Church, which in other times has been the subject of lament among her sons; namely, by affording information as to the source and grounds of the authority by which the ministers of God act, in speaking in God's name, and in administering the Sacraments on his behalf: that is to say, whether the authority is from Heaven, or of men? and if from Heaven, by what channel conveyed? It is true that in the preamble to the Ordination service, and in her Articles,—and especially when these are compared with one another, and taken together,—all this is plainly and undeniably stated; but as the body of the people are not generally instructed in either of these formularies, unless the ministers themselves supply the instruction otherwise, the people will remain ignorant of these things: their attention to and value for the clergy will then rest either upon the countenance of the civil power, or upon old associations, and not upon religious principle. The consequence

of which will be, that in all times of disturbance, when the force of old associations is interrupted, and especially whenever the civil power lends itself to oppress and degrade the clergy, the people will be under great temptation of departing from the truth, and violating scriptural injunctions, and making and fomenting schisms; and so running themselves into a variety of sins and offences, which, for the most part, might be avoided, if the truths contained in the preamble to the Ordination service, and in the 23rd and 26th Articles, formed part of the ordinary catechetical instruction of the young. The little Tract, in short, was, as its original title specified, "designed as a supplementary Catechism for the use of the members of the Church." The hope was, to produce such a manual, as might commend itself to the sanction of the rulers of our Church in its several branches, at home, in Scotland, and in America; and might, eventually, assist in communication with other portions of the Church, those in Sweden, and in the East especially; and might also, under the Divine blessing, influence the non-episcopal communities, both at home and abroad.

The publication was commenced in the early part of 1833, and by the end of April was advanced far enough to be submitted to the revision of others. The first who was applied to for this purpose was the late Rev. Hugh James Rose, as eminent a theologian as any whom Cambridge contained; and next, by his encouragement and advice, application was made to a no less distinguished theologian of the University of Oxford, the Rev. W. Palmer, author of the "*Origines Liturgicæ*." Both these lent their valuable aid with the frankness, good will, and zeal, which might be expected from them.

I will give in this place Mr. Rose's first answer to the request which was made for his advice, and his last notice of the Manual when published.

The first has no date, but the post-mark is "Hadleigh, April 29, 1833."

"MY DEAR SIR,

"Most gladly shall I receive and read the letters on Dissent of which you speak, and I can speak with confidence of my friend Palmer having as much pleasure as myself in being of any use to you in so important a matter.

.

"I am very truly yours,

"H. J. ROSE."

The last is dated

"College, Durham, Feb. 11 [1834].

"MY DEAR PERCEVAL,

"LET me thank you, in my own name, for 50 copies of the Catechism, of which I have dispersed some to-day, and as a Churchman for the pains you have taken with this most useful work.

.

"Yours ever,

"H. J. ROSE."

I will give, also, Mr. Palmer's answer to the application for his assistance. His letter is dated

*" Beaumont Street, Oxford,
May 23, 1833.*

" DEAR SIR,

" IN complying with the wish you have done me the honor to express, I am happy to have an opportunity of expressing the real gratification I have derived from the perusal of the paper which Mr. Rose forwarded to me, and which I return to you at his desire. Such instructions as are found there are greatly called for in these times, and it is most gratifying to find that there are men both able and willing to give them. Happy would it have been for us if the circumstances of former times had permitted the introduction of such lessons into our Church Catechism; but the just jealousy of Popery, and the controversies of the times, have impeded many good things. We are labouring under a deficiency in first principles, which such a Catechism would have supplied. But it is never too late to sow the good seed,—at least, for those to whom the interests of futurity are as dear as those of the present.

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" Believe me, dear Sir,

" Your faithful and obliged Servant,

" WILLIAM PALMER."

Much about the same time application was made to the Rev. W. F. Hook, then Rector of Trinity, Coventry, whose first letter on the subject, containing some useful suggestions, is dated " Coventry, Whitsunday, [May 26] 1833."

Having thus secured the assistance and co-operation of men who might be regarded as adequate representatives of the best theology in England, the next step was to obtain assistance from Scotland; the distance of America, and the uncertainty of communication, rendering it vain to apply there. Accordingly, application upon the subject was made to the venerable Bishop of Edinburgh, Dr. Walker, who received it with the greatest possible kindness, and evinced by his letter the deep interest which he took in the undertaking. His letter is dated

" 22, Stafford-street, Edinburgh,

" 16th July, 1833.

" SIR,

.

" I AM exceedingly interested in the information which you have kindly conveyed to me, respecting your proposed supplementary catechism, and I most earnestly pray you God speed in the name of the Lord. The constitution of the Church is of much more importance than men in general are disposed to acknowledge. 'The Church of the living God is the pillar and ground of the truth, and that which for such a purpose has been established will doubtless be preserved. It were easy to show, by a reference to incontrovertible facts, how much the very outward form and constitution of the Church has, by God's blessing, contributed to the preservation of essential truth. The

rejection of that form and constitution has always been the prelude to some dangerous heresy. The churches which have preserved that form and constitution, have, at the same time, generally preserved all the essential truths of the Gospel, even when they have mixed it up with numerous errors. The Protestant Churches of the Continent (I speak from personal experience) are mostly deluded (with fewer exceptions among the Clergy than you would easily believe) with a false philosophy; and, melancholy as the confession is, we can be secure of finding the whole truths of the Gospel only among the errors of Popery, or mixed up with much enthusiasm in the simple establishments of the Episcopal Moravians. How extensively the various classes of anti-episcopal Dissenters at home have been subjected to dangerous errors in their faith, and how liable they are to change with every blast that blows, I need not remind you. A hundred and twenty years have passed over our humble society, in which we have suffered the deepest depression; exposed on every hand to ridicule, malevolence, persecution, contempt, and neglect; but our faith, and our practice, and our hopes in our Divine Head, remain the same at this hour as they did when our predecessors were in the plenitude of their power, and as they did at every interval from that time to the present. Our brethren in England, men of illustrious names and distinguished virtue, with a spirit becoming their sacred office, and adding lustre to their temporal dignity, acknowledged this when we were in our lowest state, and they acknowledge it still with unceasing kindness, when we are allowed to breathe the air of toleration.' The foregoing sentences, which I have marked as a quotation, I have copied from a sermon which I preached in August, 1809, at the primary visitation of our present Primus; and I have copied them that I may prove to you that the interest which I take in your present pursuits is not new. I have been, alas! a very inefficient minister of Christ, and of late my health has interposed great impediments. But I have long and much wished for a more intimate union among the different Churches which are subject to the primitive rule; and were such a happy union, by God's blessing, happily effected, I doubt not but that it would influence, not only the Dissenters, but portions at least, and ultimately perhaps large portions, of the Greek and Roman Churches. From the life of De Ricci, Bishop of Pistoia, we may perceive how easily, in happier circumstances, a reformation may be accomplished, in portions, at least, of the Roman Church. Are you acquainted with the case of the Jansenist Bishops of the Low Countries? They long held to the see of Rome by a thread; but having consecrated a Bishop of Utrecht, as they were wont, without a hull, they were some years ago formally excommunicated. It appeared to me that this was a fine opportunity for the Church of England to come forward, with Christian charity, and propose a union. But nothing has been done. I applied to Bishop Luscombe, but received no further information than appeared in the newspapers. But my paper warns me that I must conclude.

I willingly trust that there is a visible progress towards that which constitutes the glory of a Church. Within my own experience, now extending to forty years, as a minister of Christ, happy, very happy changes have been effected among us, which no man could then have anticipated. In America, in 1784, there was

in fact no Church ; a small and defeated party, almost without hope. Now there are fourteen bishops, and about seven hundred clergy, with a very remarkable promise of progress on the soundest principles, both as respects the constitution, the faith, and the worship of the Church. I wish we had a more intimate union with that rising community, of which the clergy whom I have seen, including the late Bishop Hobart, four Presbyters, and one Deacon, were men who would have done honour to any Church. My best prayers and wishes attend your present labours, of which I shall hope in due time to see the happy result.

“ I ever remain, dear Sir, _

“ Your faithful brother in Christ,

“ JAMES WALKER.”

The postscript to this letter contains such a remarkable testimony to the value of one to whose memory I have presumed to dedicate this Collection, that no excuse need be made for subjoining it.

“ P. S. I saw our aged Primus last week ; but he was unable to go on to Aberdeen as he intended, and was obliged to return home. Another admirable man of our number, my oldest clerical friend, Bishop Jolly, is in his seventy-ninth year, and falling off, I fear, rapidly. Bishop Hobart saw this venerable man at Aberdeen, and when he returned, I asked him, if what he had seen had rewarded him for his long journey in the middle of winter ? ‘ Sir,’ he replied, with animation, ‘ you go from the extremity of Britain to America to see the falls of Niagara, and think yourselves amply rewarded by the sight of this singular scene in nature. If I had gone from America to Aberdeen, and seen nothing but Bishop Jolly, as I saw him for two days, I should hold myself greatly rewarded. In our new country we have no such men ; and I could not have imagined such without seeing him. The race, I fear, is expired or expiring even among you.’ Let us hope (Bishop Walker adds) that in every part of the Church it will have a happy resurrection.”

Soon after the receipt of this letter, the Conference at Hadleigh took place, lasting, if I recollect right, from 25th to the 29th July. All the parties there were perfect strangers to me, except as known by letter or by name. As this Conference has now become a matter of history, to which people are pleased to attach importance, I think it right to add the communications which I received, inviting me to it ; that by thus laying open the whole that I know concerning it, no room may be left for mystery or suspicion. “ He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.”

I received only two letters concerning it ; one from Mr. Rose, dated Hadleigh, [July 6, 1833,] in which all that he says about it is as follows :

“ Now let me say how gladly I should meet you in London, but I fear I cannot at the time you mention ; for I have a public sermon at Ipswich on the 18th. But can I not tempt you here ? I am in great hopes that ——— and two or three more will come expressly to talk over such matters. It would give me great delight if you would join them.”

The other was from one whose name I need not give; dated

Oxford, July 10, 1833.

"I assure you that I am very far from thinking that such things should be slept over, or that private individuals can do nothing towards their removal. Perseverance, prudence, and zeal will accomplish *anything*. It seems to me, however, and in this you will I am sure agree, that there should be some *plan* for combined and vigorous exertion, so that all should not vanish in smoke.

"Our valued friend Rose has proposed a conference of friends on the state of affairs, and to consider of the line we ought to adopt. I think this most highly desirable. He has asked me to go to Hadleigh, and gives me hopes of meeting you, which would indeed be an exceeding pleasure. Froude has also expressed his intention of coming, and he says Keble will also. Newman we expect every day from the Continent, and I hope he will also be there. I would think of being at Hadleigh about this day fortnight, if our other friends were then disengaged.

"Now I hope you will be able to join in this little plan and *conspiracy*; and when we are all met, it will be easy for us to consider and explain all things which might not be conveniently discussed in letters."

The Conference began on a Thursday, and broke up on the Monday following: a Sunday, therefore, occurred during it. As one of the Sermons preached on that day had reference to the then existing state of things, a copy of it is subjoined. I have also given that which was preached at the Chapel Royal, on the Sunday preceding the Conference. They may be of interest to many, as serving to show, better than any description could do, the spirit and temper by which the parties were actuated. Before either of these is condemned as extravagant, let the reader call to mind what was then actually the condition as well as prospect of the Church and nation:—An agrarian and civic insurrection against the bishops and clergy, and all who desired to adhere to the existing institutions of the country;—the populace, goaded on openly by the speeches, covertly (as it was fully believed at the time) by the paid emissaries of the ministers of the Crown; the chief of those ministers, in his place in Parliament, bidding the bishops set their houses in order; the mob taking him at his word, and burning to the ground the palace of the Bishop of Bristol, with the public buildings of that city, while they shouted the Premier's name in triumph over the ruins;—a measure relating to the Church in Ireland having passed the Commons, and then before the Lords, which was denounced by the bishops of that Church "as deeply injurious to the spiritual privileges, rights, and interests of the Church, as totally opposed to their system of ecclesiastical polity; inconsistent with the spiritual authority of the prelates; calculated to impede the extension of the principles of their Church among the people; and highly injurious to the progress of true religion in that country;"—measures for altering our Liturgy and Rituals "to meet the spirit of the age;" that is, to please the Dissenters and sceptics who were then in the ascendant, openly proclaimed in both houses of Parliament;—the King, who had found by experience that it was easier to let loose the spirit of reform, than to restrain the spirit of revolution, having to deal, outside of his palace, with mobs, who, by the most brutal gestures to his face,

declared themselves to be thirsting for his blood, and that of his royal consort, and who were headed by the descendants of the regicides of the seventeenth century, who stalked forth from their hiding-places, boasted in open day of their (base) descent, and declared their readiness to repeat the deed of their ancestors; while, within his palace, he had for his only counsellor, one, who, according to uncontradicted report, had been the only member of the English House of Commons who refused to appear in mourning on the murder of Louis XVI., and who, at the very time of which we are speaking, when the English mob and the descendants of English regicides were demanding his master's life, had declared in his place in the House of Lords, that "in this free country he did not like to use the term monarchy³;"—and the House of Lords, meanwhile, the last earthly prop of the constitution, through fear, not for themselves, indeed, of which their great leader was incapable, but for the king's crown and person, yielding to the storm like a reed that bends. Such was the state, and such the prospects of our Church and nation, when the Conference at Hadleigh was held; and a few insignificant clergymen determined to endeavour, by the foolishness of Church principles, to stem the torrent of ruin before which all other defences had proved powerless. But the extent of our danger, and therefore, the greatness of our deliverance, will not be duly estimated, unless account is taken of the forgetfulness or disregard of Ecclesiastical principles prevalent among the Clergy themselves at that time. In July 1833, ten Bishops could be found in the English Church, and one in the Irish, who saw no impropriety in aiding, by their votes and speeches in the Civil Legislature, that grievous blow upon the Spiritual authority of the Church in Ireland, so solemnly deprecated and protested against by all, save three, of those to whom the spiritual government of the Church there had been committed: while in February 1834, Presbyters at the Monthly Board of the Society for Promoting Christian Knowledge, the supposed strong-hold of orthodoxy, neither felt shame, nor found difficulty, in carrying a vote of censure against a publication of Bishop Heber's, *i. e.* they sent it back to the Tract Committee for revision, for simply affirming concerning the authorized ministry in the Church, the truth which is contained and set forth in the Preamble to the Ordination service of the Church of England. Many hereafter, and some even now, will be tempted to ask, "Can such things have been?" If the attempt to amend so sad a state of affairs has met with success beyond what the most sanguine dared to hope, let the praise be to His Holy Name, who disposed the hearts of his servants throughout the world to receive, echo back, and carry on, the simple notes of Christian doctrine which were sounded in 1833. It calls to mind the echoes of the Cumberland lakes, where a simple shepherd's horn can awaken sounds which lift up all men's hearts to praise the Maker of the universe:—

" Like circles widening round
Upon a clear blue river,
Orb after orb, that glorious sound
Is echoed on for ever."

Christian Year.

³ This memorable speech was made on May 7, 1832. I was in the House myself, and heard it.

CHAPTER IV.

THE SERMON PREACHED AT THE CHAPEL ROYAL, ST. JAMES'S, ON THE
SUNDAY PRECEDING THE CONFERENCE AT HADLEIGH.

High Christian principle the only safeguard ; and the Church of Christ invulnerable.

“ Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.”—MATTHEW vi. 33.

THESE words were spoken by our blessed Lord with a view to encourage all men to cast their care upon God, who careth for them⁴; and as an assurance that they may safely follow the advice which He had given them just before. For in the verses immediately preceding the text, He had cautioned men not to seek too eagerly any of the things of this world; not to make them the chief object of their lives; nor to be careful and anxious, even about the necessities of this life, as though they distrusted God's providence: but, in the fullest confidence and reliance upon His succour, who has chosen them to be his servants, to set their eyes stedfastly upon the goal placed before them; and then, through evil report or good report, in peace or war, amidst plenty or scarcity, to march on their heavenward way; conscious of the presence of Him who is invisible; of the support of Him without whom not a sparrow falleth to the ground; and of the supply of Him “who stills the wailing sea-bird on the hungry shore⁵.”

This is that practical faith, without which it is impossible to please God, and by which a man believes not only that there is a God,—for the devils do that and tremble,—but that He is a rewarder and protector of them who diligently seek Him⁶. Such faith as Abraham had, when, at God's bidding, he left his house and country to do God better service in a foreign land; such faith as Daniel had, when he cheerfully consented to be thrown into the den of lions, sooner than dishonour Him whom he owned for his God; such

¹ 1 Pet. v. 7.

⁵ Christian Year.

⁶ Heb. xi. 6.

faith as dwelt with the Apostles, when, for the service of Jesus Christ, they forsook all and followed Him.

Such faith as this must be the secret spring, the support and stay of a Christian's life, let him be placed in what circumstances he may; but then, especially does it shine forth to the glory of God, in times of difficulty and danger. He who takes any other rule than this, will ever be wavering and uncertain in his course: trimming his boat, to suit first this breeze, and then that, and putting human wisdom in competition with, or above, the Divine commands, to the shame and grief of his friends, and to the scorn and ridicule of his enemies, and of them that hate him. It is utterly impossible that any man, in times of distress and persecution, can preserve the straightforward line of duty, in whose breast this high and sustaining principle is not implanted.

It is probable that most men will see the propriety of placing this matter before our eyes in times like the present. For there seems little likelihood that that security and peace, which have been so long vouchsafed to us, will be continued to us much longer. Every thing combines to make it probable that times of confusion and trouble are coming upon us, such as we have not had for centuries; times when all men will be put to the proof, and it will be seen of what they are made: and when the servants of God and the Lord Jesus Christ will have an opportunity of earning the martyr's or confessor's crown, by their patient and constant adherence to His cause, regardless of every thing which might allure or frighten them from the path of duty. If such times are at hand, it will be our wisdom, as Christian warriors, to count the cost; to make use of the short breathing-time allowed us to look over the weapons of our heavenly armoury, and to furbish and brighten "the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked."

Let us take, then, our Master's cross for our badge, His crown of thorns for the wreath of our crest of hope, which is the crown of immortality; and let our motto be chosen from the words of our text, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." In other words, "Do your duty, and leave the rest to God." Let not a Christian stand upon lower ground than a heathen, nor the principle in which the worshipper of idols gloried,—"*Fiat justitia, ruat cælum*,"—be deemed too exalted for the servants of the King of Heaven⁷. Surely woe is to be feared for that country, in which they who are in authority teach the people that it is lawful "to do evil, that good may come." For if this be not to bow the knee to Baal; if this be not to honour the Prince of darkness; if this be not to worship the author of evil rather than the Giver of all good; if this be not to compel the servants of God to wrestle against spiritual

⁷ Ephes. vi. 16.

⁸ See the debates in the House of Lords, July 17, 1833, on the second reading of the Irish Church Bill, in which one, from whose age and station better things might have been expected, is reported to have laughed to scorn the maxims even of heathen justice.

wickedness in high places, there is no meaning in words. It is not for sinful man, of his own mind, to say what fate is in store for those who do and say thus ; but, at least, the words of Scripture concerning them may be repeated, "whose damnation is just."

Let no thought of base, time-serving expediency, let no whisper of cowardly human wisdom, induce you to compromise one iota of your duty, in the childish hope of averting the storm, or keeping your own neck out of danger. You will only deserve the ruin which you dread ; you will only secure your defeat by putting honourable resistance out of your power ; you will only deprive yourself of that eternal recompense and reward, to which by God's mercy, through Christ, you might otherwise have attained. Let our great Captain's oft-repeated words ring in the ears of all who are faint and irresolute, "whosoever shall seek to save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it,"—"he shall keep it unto life eternal⁹."

But though most or all men must admit that these considerations are applicable to the times in which we live, few, comparatively, will be willing to apply them to themselves, "for they are not all Israel that are of Israel¹ ;" and there is as much difference between those who, in common, bear the honoured name of Christians, as there was between Ahab and Elijah, and between Herod and John the Baptist. It will be well for us therefore to inquire briefly, how far, in the ordinary course of our duty, the high Christian principle of which we have been speaking is the guide of our conduct. If we are not wont, in times of peace, to walk according to this rule, there can be little reason to think that it will stand us in much stead in time of war. He who is faithful in that which is least, will, indeed, be faithful in that which is much ; but he that is unjust in the least, will be unjust also in much².

The things which will be tried by this rule in the day of judgment, are our thoughts, our words, and our actions. These, then, let us examine beforehand, while yet there is time, and the means of grace still within our reach, by which we may be enabled to amend whatever we find amiss. And first let us speak of our actions, or general conduct. We must remember that this rule is to guide us in all things, and at all times. It is not only in the direct employments of religion that we are to seek first the kingdom of God and his righteousness, but in the every-day employments of the world. Nor is this rule to be applied only at particular times, as if it were reserved like a state-dress for fête and collar-days ; but in every day of our lives, and in all the employments of every day, we are to strive to hallow all, directly or indirectly, to our Maker's service, by "seeking first his kingdom," and "doing all to the glory of God." Any thing which falls short of this, falls short of Christianity. And it is not only the rule for all times, and all employments ; but also for all men, in all stations. For it is not the Clergy only who are bound to honour God in the *whole* course of their lives, but the

⁹ Luke xvii. 33 ; ix. 24. John xii. 25.

¹ Rom. ix. 6.

² Luke xvi. 10.

laity also; and when it is said, as it is sometimes, that a layman may do what a clergyman may not, the thing is spoken without due regard either to reason or revelation. For the reason why any thing is so wrong in a clergyman is, because it is contrary to what he teaches; and the reason why it is so wrong in a layman is, because it is contrary to what he is taught: and where is the difference between the two? For in either case it is done against knowledge, and both are under the same obligations (the vows of baptism and confirmation) to renounce the same things.

Remember, therefore, in whatever station God may have placed you, the principle which is to influence your whole life is this, to "seek first the kingdom of God and his righteousness." Now how far, up to the present time, has your conduct been thus influenced? Are you willing to inquire? It is probable that in this congregation there are none of the lowest stations in life; but there are middling, and high, and the highest of earthly ranks, and of various employments and pursuits. Let us make the inquiry in one or two cases, which may serve for the rest.

Are there any engaged in trade and commerce? Do *they* conduct their trade and commerce according to this rule of seeking first the kingdom of God? If the answer is, who ever thought of seeking the kingdom of God in trade? Such an answer would only show how very far the conduct and opinions of whole masses of people in a Christian country may be removed from the very first principles of Christianity. Each individual, undoubtedly, may so conduct his trade (and I do not wish to be understood as speaking only of those whom we call tradesmen, but of all who have any regular employment), as in it either to seek or neglect the kingdom of God. 1. In the means which he makes use of to promote his trade or employment, which may be in strict accordance with his duty to God and to his neighbour, or contrary to it. 2. In the eagerness with which he pursues it, which may be consistent, or inconsistent, with the care of his soul. 3. In the spirit which he carries with him, being envious of another's success, or rejoicing at it; puffed up with his own prosperity, or moderate with it; fretful under disappointments, or patient under them. 4. In the reference which he makes to God at all times: if things go well, being careful to render praise to God, both by the expression of the lips, and by letting others share in God's bounty to himself; or if things go ill, still owning his Father's hand,—“the Lord gave, and the Lord hath taken away: blessed be the name of the Lord.” This is what distinguishes a Christian from a heathen merchant; have *you* these marks of distinction? This is how the kingdom of God may be sought in trade and commerce;—have *you* thus sought it?

Let us turn to higher stations. There are those whom God has made legislators, and given them opportunity to seek his kingdom in this character: and the welfare and happiness of millions of their fellow-creatures depend upon their doing so. These may have a regard to the honour of God in all the laws which they pass, and then that which they do the Lord will make it to prosper, “for the throne is established by righteousness³: or,

³ Proverbs xvi. 12.

they may put all such thoughts out of the account, and their own and the nation's ruin will speedily attest the truth of what Solomon has said, "there is no wisdom, nor understanding, nor counsel against the Lord ⁴. If Christianity be any thing better than a name, there should be some difference between Christian and heathen legislators. Let the legislators of this country be on their guard, lest the difference be *against* them, lest the heathen legislators of Rome and Athens rise up in the judgment with them, and condemn them. For they gave protection, and showed favour and honour, to the ministers and temples of *their* gods, which were but wood and stone. Surely *our* God is greater than theirs, and his ministers at least as worthy of support as the magicians and soothsayers of paganism. Shall I apply this rule to a higher station yet? "God is no respecter of persons," nor does He permit His ministers to be. Therefore let it be said, that they who occupy the highest places of the earth, have, of all others, most need to place this rule before them, and in all their thoughts, words, and works, to "seek first the kingdom of God and his righteousness:" most need as concerns both themselves and others: as concerns themselves, because "to whom much is given, of him will much be required ⁵;" as concerns others, by the force of example, for "a city that is set on an hill cannot be hid ⁶."

Thus much may suffice for actions, or general conduct.

Let us consider our words. In these also we may seek, or we may neglect, the kingdom of God and His righteousness; "for by thy words thou shalt be justified, and by thy words thou shalt be condemned ⁷." The Master whom we serve has given us this order, "Swear not at all ⁸." Is this order obeyed? The Holy Spirit has left this direction, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying ⁹." Is this direction attended to? Have you been careful, and prayed God,— "Set a watch, O Lord, before my mouth, and keep the door of my lips ¹," that no expression might escape them offensive to the God of purity? or, have you employed the gift of speech to dishonour Him who gave it? and let a foul mouth utter the pollutions of a filthy heart? Have you given vent to oaths, such as make the listening angels shudder? to those evil whispers which crimson the cheek of modesty? or to those hateful words which make good men stand aghast?

Perhaps there is the less need to press this point in the matter of swearing, because, by common consent, it seems banished to the outskirts of society; so that it is not likely to be found, except with those who, either think themselves above, or are certainly sunk below, the opinion of mankind. For many men will turn away from a habit which the world denounces as ungentlemanly, who would have been at little pains to forsake it because God called it sinful. From which we may observe, by the way, that forsaking such sins as the world decries, is no proof that a man is a Christian: for if he only forsakes them to please the world, he may be free from them all his

⁴ Prov. xxi. 30.

⁵ Luke xii. 48.

⁶ Matt. v. 14.

⁷ Matt. xii. 37.

⁸ Matt. v. 34.

⁹ Eph. iv. 29.

¹ Psalm cxli. 3.

life, and yet be as far from God as if he had committed them. The inquiry at the great day will not be sin by sin, but by men's love to God²: has that been with *all* the heart? Did they seek *first* the kingdom of God? Was it the *chief* aim and desire of their souls, so to live that they might please Him?

Consider, now, how the case stands with regard to the thoughts. When, surrounded by friends and acquaintance, in the hours of ease and relaxation, in the midst of pleasure and enjoyment, the thoughts of Him from whom must come every thing you have, value, or hope for; when the thoughts of God and of His goodness, of Christ and His salvation, have crossed your minds, has the remembrance been welcome or unwelcome? Have you repelled the thought with the chilling answer, "Go, and come again, and to-morrow I will" attend to thee? Has the thought of Him, who died upon the cross for your salvation, been irksome, and checked your pleasure and enjoyment? Then one of these things *must* be true—Either you have formed mistaken notions concerning God, or else there was sin in that pleasure, there was guilt in that enjoyment; or, if not in the enjoyment itself, yet, at all events, in the immoderate degree in which you would indulge it. It is a false and foul calumny to say that true religion will ever damp the happiness of any human being. Say, will the remembrance of a father's love check a son's enjoyment of any delight which a safe conscience may permit him? Will the recollection of the protection of our first-born brother (so the Son of God deigns to permit us to call Him) make our hearts sad? Surely not. Whose brow is so calm, as his whose mind is at peace with God? Whose hearts so light, as theirs who have the "love of God shed abroad in them by His Spirit, which He has given us?" The happiness of others is dependent upon circumstances: the happiness of these, independent, and above all circumstances, resting in Him who knows no change, but "is the same yesterday, to-day, and for ever." It is only when a man will not, or dare not, serve Him faithfully, whom He has sworn to serve, that the thought of Him is unwelcome. Then, indeed, the eye which is ever upon him day and night, the ear which is ever open to note each idle word, may,—nay, they needs must,—fill his mind with apprehension, from which he vainly hopes to escape, by driving the remembrance from him. But will a man be more within the reach of peace, who has once more turned away from Him who alone can speak peace? Will he be nearer heaven, because he has drawn his foot one step back from the road that leads there? Surely, reason itself may teach us, that such a man's wisdom, and safety, and peace, and happiness, consist in obeying the Christian rule, in "seeking first the kingdom of God:" and letting his very recreations be hallowed by the thoughts of Him, who does not wish to see His children with grave faces and sad hearts, but merely to restrain their pleasures and enjoyments within such reasonable limits as may best conduce to His honour, and the welfare of their souls and bodies.

Lastly, Consider how far, in the employment of those worldly goods wherewith God has enriched you, you have sought first the kingdom of God.

² Matt. xxii. 37.

I am speaking in the presence of many great, and rich, and noble, according to this world, and, I trust, according to the next also. But have they considered this, that the riches which they have from God are *not their own*, but His? That they are but entrusted unto you, as unto stewards, who must render an account hereafter to Him from whom they came, for the manner in which you have employed them? Will any deny that this is so? I will not stop to argue with him. He who can think that the child who came into the world, with no thought of his own as to his station, and as naked as that of the poorest peasant, is not indebted to God for all he has, is beyond the reach of argument. But if it came from God, then to God must an account be given of it: He who gave all, will demand how all has been spent? Have you thought upon that question? and considered the answer that must be given? Consider, that if God had called upon you to spend all that He has given you in His immediate service, *all must have been forthcoming*. He did demand it of one man³, and because his heart clung to his earthly riches, and he could not bring himself to part with all, for the sake, and in the faith of Christ, you know the words which fell from our Master's lips, "How hardly shall they that have riches enter into the kingdom of heaven!" I am not concerned to state that He makes the same demand of all, though all will do well to have that passage in remembrance. I suppose that if St. Paul's direction is attended to, and a conscience made of the disposal of the rest, such a fulfilment of the trust may find acceptance at our Father's hands, through Him who died for us. What then are St. Paul's words, in which he directs Christian Ministers to fulfil their duty, by giving advice on this behalf? He addresses the Bishop or Apostle of Ephesus in these words: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, glad to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life⁴." This is the rule which the Scriptures give for the rich,—has this been *your* rule? Perhaps it will be well not to receive, as a matter of course, the flattering answer which our deceitful hearts would naturally return to this question: but to examine on what grounds it rests. Think whether, when the day of account comes, there will be any or none to say, "I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; naked, and ye clothed me not⁵." If the money which might have been used in supplying our Saviour's wants (for the wants of His people He considers *His own*,) has not been so employed, how has it been spent? Has it been squandered upon the vanities of this world? lavished upon things which the moth⁶ and worms are eating, while they look most proudly? on things which rust and canker are corroding, even while they shine the brightest? "This wisdom descendeth not from above, but is earthly, sensual, devilish⁷." Or is it worse than this? Have the sums which might

³ Mark x. 21.

⁴ 1 Tim. vi. 18, 19.

⁵ Matt. xxv. 35.

⁶ Matt. vi. 19.

⁷ James iii. 15.

have relieved the afflicted, and made the widow's heart sing with joy, and led the fainting children to bless the Giver of all Good, been employed in oppressing the poor? in turning away the needy⁸ from his right? in showing how earthly power may for a time triumph against truth and justice, and make his heart sad, who has none but God to help him? Nay, God forbid that any here should plead guilty to such a charge; "for their Redeemer is mighty⁹," the Lord of Hosts is his name. But, once more, have the riches which might have honoured God, and done good to men, to the giver and receiver, been spent in sinful pleasures and pursuits? in corrupting others, in paying the price for which the guilty sell their souls and bodies? in bringing sin, and so a curse, upon the nation? And will such men still dare to call God their Master? Faithless, faithless servants must they be, who spend their Master's money to the ruin of His people, and in the service of His enemy! I will not pursue these observations. There is, however, one point so intimately connected with the direct employment of this world's goods in seeking the kingdom of God, and one which, under existing circumstances, so loudly calls for remark, that I may not pass it unnoticed.

Cast your eyes over the surface of the globe, and remember Jehovah's words, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea¹." Think when the kingdom of God will come, when "the kingdoms of this world have become the kingdoms of our Lord, and of his Christ²?" when "the leaven which was put into the meal shall have leavened the whole lump³." But how little of this has yet been accomplished! Can human aid avail to promote it? Yes, surely; for "how shall they believe, except they hear, and how shall they hear without a preacher⁴?" But why then do not preachers go? are there none ready to labour in their Master's service? Tens and hundreds are desirous to engage in this, which they count the most honourable of all employments. But why then do they not go? Can a man find bread in the wilderness? can he find shelter in the desert? Surely "the labourer is worthy of his hire⁵," and "so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel⁶." Why, then, it will again be asked, do not those support them to whom they go? The thing is impossible. Take the case of our North American colonies. The men for whom spiritual aid is there wanted, have left their fathers' land because they could not support themselves; and are earning a bare subsistence, at remote distances, among the wilds of the forest. It is impossible that such as these can afford means of even the very poorest support for their Teachers. But shall then these children of Christ be left to perish in the wilderness? without hearing the Gospel of Peace? without admission to the covenant of grace? without the rites of Christianity? Great and rich in this world, the answer must come from you. Ye who, at God's high altar, have dedicated to Him yourselves, your souls, and bodies, it is for you to say. If you, out of the abundance which God has given

⁸ Job xxiv. 4.⁹ Prov. xxiii. 11.¹ Isaiah xi. 9.² Rev. xi. 15.³ Matt. xiii. 33.⁴ Rom. x. 15.⁵ 1 Tim. v. 18.⁶ 1 Cor. ix. 14.

you, will give freely back to Him again for the increase of His kingdom, the Sun of Righteousness shall yet arise in those places, and make the wilderness to blossom as a garden, and our God will repay it back sevenfold into your bosoms. But if you will not, I say not that the work will be stopped; for it is "God's work, and who can let it?" but you will be deprived of your share of the rich reward, and will have refused to seek first the kingdom of God.

Bear with me while I state some ground for this appeal. With a view to make some provision for the spiritual wants of our fellow-subjects in those waste places, king William III. encouraged by royal charter the Society for the Propagation of the Gospel in Foreign Parts, which is in immediate connexion with our Church, being under the Presidentship of all our venerable Prelates. For one hundred and thirty years has this Society fulfilled the purpose for which that gracious King instituted it. All the instruction in true and sound religion which the United States received before their separation from us, and all that our North American colonies have received, has been through the agency and instrumentality of this Society. The Government of this country has formerly assisted the work with a grant of 16,000*l.* It was not much to be sure: less than a three hundredth part of one-tenth of the national revenue was not much to render back to God, for the sake of extending his kingdom upon earth. The portion of maintenance which could be allowed out of it to each missionary was so small, that few among you would have offered it to a menial servant. Still the men who had fallen back upon old Jacob's covenant, "if God will give me bread to eat and raiment to put on, then shall the Lord be my God⁷," were content and cheerful to serve; and, *on the strength of this support*, have embarked themselves and families in the undertaking. But now this small pittance is to be withdrawn; and they who were content to feed on bread and water in the wilderness, if so they might do good service to our Lord, and save the souls of our fellow-subjects, are to have *this bread and water taken from them!* and to be left to utter destitution.

It is very true that necessity knows no law; but surely it must be a mistaken view of God's government of the affairs of this world, to think that any gain will accrue to a nation, or to individuals, by withdrawing the small pittance set apart for the maintenance of his ministers.

I will say no more: but when my fellow-servants in the Gospel of Christ are in danger of starving, and the cause of Christianity exposed to rebuke, I trust it will be allowed that I, as their fellow minister, am not stepping beyond the line of my duty, in bringing the case under the knowledge of those who, if they will, can do much to avert such a calamity.

It is true, indeed, that it has been declared by one of our legislators, that all reference to Almighty God, in acts of legislation, is "cant and humbug;" but I am sure that horrid blasphemy found no echo in any Christian bosom; and it does not much signify to us, my Christian brethren, what the sons of Belial say concerning us, or concerning our God. And when in the course

⁷ Isaiah xlii. 13.

⁸ Gen. xxviii. 20.

of this sermon I had occasion to warn the professedly Christian legislators of our land, that they do not fall behind the ancient heathens, in the respect and attention which they pay to the worship and ministers of Him whom they acknowledge for their God; think not that I said this, because I fear that any power or combination of men can stay the progress, or check the triumph of the Church of Christ. No; God forbid! All His promises must fail, before that can be. The Church may use the language of the Psalmist, "When my father and mother forsake me, the Lord taketh me up¹."

Oppression cannot injure the Church of God. Pharaoh, king of Egypt, by the advice of the wily Magi, tried that in the case of the children of Israel, and it is written, "the more he afflicted them, the more they multiplied and grew." But let not that be forgotten which is added; "the children of Israel sighed by reason of their bondage¹;" and "their cry came up unto God." And was it heard in vain? Oh, no! It may please God for a time to suffer us to be oppressed, and praised be His name, for thinking us worthy of it! But when the dark strife is over, will not our pæans be again heard? will not the glorious shout again rend the sky?

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumph'd, his people are free."

Do not think that God will desert the Church which his own Son has founded. What is His language to her? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee²." No, no: "when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh³." The Church of Christ cannot suffer; her ministers may be permitted to suffer, and to glorify God by suffering patiently; but the Church cannot be injured. The gates of hell cannot prevail against her⁴; her strength is made perfect in weakness⁵; for when she is weak, then is she strong: when none but God befriend her, then the Lord Himself takes up her cause, a mighty God and terrible. It is not for her sake that I speak, but to warn them who are joined for her destruction, that, if they will not honour God by honouring her, God will be honoured in them by their discomfiture and overthrow.

Is the tone of the discourse unusual? When the house is on fire, the watchman *will* raise his voice above the dull monotony with which, in times of safety, he sings the passing hour. And if the time is come, that judgment must begin at the house of God⁶, should not the spiritual watchman blow the trumpet in Zion, and sound an alarm⁷ upon the holy mountain, and bid the inhabitants of the land tremble, for that the day of the Lord cometh, and is nigh at hand? I know not what the wishes of men may be, but I know well the commands of Him who has set the watchmen in their stations; for

¹ Psalm xxvii. 10.

² Exod. ii. 23.

³ Isaiah xlix. 15.

⁴ Luke xxi. 28.

⁵ Matt. xvi. 18.

⁶ 2 Cor. xii. 9.

⁷ 1 Pet. iv. 17.

⁸ Joel ii. 1.

thus has He spoken to each : “ Son of man, I have set thee a watchman to the house of Israel, therefore thou shalt hear the word at my mouth, and give them warning from me; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand ⁸.”

No earthly considerations shall prevent me from delivering the message which tends to the honour of that Master “ whose I am, and whom I” try to “ serve ⁹.” The smiles or frowns of the inhabitants of a world, which is even now crumbling under our feet, can have little effect upon those whose hearts are set on the next :

“ Brighter scenes we seek above,
In the realms of peace and love.”

“ As we were allowed of God to be put in trust of the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts ¹.” To Him let us commit our cause, that cause most dear to Him, the cause of the kingdom of our God, and of Jesus Christ his Son.

To whom, &c.

⁸ Ezek. xxxiii. 7, 8.

⁹ Acts xxvii. 23.

¹ 1 Thess. ii. 4

CHAPTER V.

ONE OF THE SERMONS PREACHED AT HADLEIGH DURING THE CONFERENCE¹.

Adversity the trial of Constancy.

“Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.”—MATT. xxiv. 12, 13.

IN the chapter from which my text is taken, our Saviour sets forth in forcible language the troubles, afflictions, and distresses, which should come upon the earth. His account was, in part, fulfilled at the destruction of Jerusalem, when the curse was poured out upon the Jews, which they had imprecated on themselves, when they shouted at our Lord's crucifixion, “His blood be on us and on our children.” But the description which He has given was uttered in answer to a question of his disciples, “What shall be the sign of Thy coming, and of the end of the world?” And therefore, although by the expression, “end of the world,” nothing more was sometimes meant than the end of that Jewish dispensation; and by our Lord's “coming,” His coming to destroy Jerusalem; yet, as there is another more awful coming still looked for, when He shall return in clouds of glory to judge the living and the dead, and another more fearful meaning of “end of the world,” namely, that which St. Peter speaks of, when he says, “that the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and all the works that are therein, shall be burned up²,” there can be little doubt, but that all that our Lord here says will receive its more complete fulfilment in the times preceding the coming of the day of judgment. This chapter contains many things worthy our serious consideration; for awful is the thought of those “beginnings of sorrows” which our Lord says shall then overspread the world: nation rising against

¹ This Sermon was not written for the Conference: only a sentence or two added at the end, on that occasion.

² 2 Pet. iii. 10.

nation; famines, pestilence, and earthquakes; every thing in the natural world in confusion; and in the political also; great tribulation, such as was not since the beginning of the world; when the chain of society shall be broken, and the links which bind man to man no longer have force to restrain them.

Among other things which He states, that which I have chosen for my text well deserves our attention,—“Because iniquity shall abound, the love of many shall wax cold.” When he says the love of many shall wax cold, his words have a twofold meaning. For He speaks both of their love towards one another, and, more especially, of their love or regard to religion. The effect, or consequence, of all the tumults, and troubles, and confusion, of which he has been telling us, will be, that “the love of many will wax cold.” Such an effect is not peculiar to the troubles preceding the end of the world, but in all times of distress the same result follows: “the love of many waxes cold;” it is the natural effect. Indeed, afflictions, of whatever sort, we know are sent to try men, and they succeed in their purpose: they do try men, and prove them; prove what they are made of, and what manner of men they are, both in their relations to God and towards men; to use the expression of St. Paul, “the fire (of persecution or affliction) shall try every man’s work of what sort it is ³.” And the consequence is, that many fail under the trial: “the love of many shall wax cold;” nay, more, according to the words of the Greek, it is not only the love of *many*, but the love of *the many*—of most, of the greater part of mankind, that fails and waxes cold in the hour of trial. And the reason is, because nothing at such times can preserve any man from falling, but firm-rooted, high, and fixed principle; and there are only few, comparatively, who are guided by this. And this is true, as was just observed, in regard to men’s conduct, both to God and towards one another. For no link to be depended upon can bind man to man, but either individual attachment,—as we read that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul,—or else the higher principle of Christian charity, which teaches us to love all men as ourselves, for Christ’s sake, because they are the children of God. When these two principles are wanting, what a change is frequently to be observed in men’s conduct towards one another, according to outward circumstances! Many a man, who, in times of prosperity, has fancied himself possessed of numerous friends, finds himself, in time of adversity, deserted by all, or most. Hence the saying, which is proverbial amongst us, that, “A friend in need is a friend indeed;” and so the wise Son of Sirach observes, “A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity. In the prosperity of a man, enemies will be grieved; but in adversity, even a friend will depart. For a while he will abide with thee; but if thou begin to fall, he will not tarry. The same man is a friend for his own occasion, and will not abide in the day of thy trouble. If thou be brought low, he will be against thee, and will hide himself from thy face ⁴.” But when there is true principle, and true affection, adversity produces no change,—or, rather, it

³ 1 Cor. iii. 13.

⁴ Eccles. xii. 8, 9.

shows still more strongly the depth of the affection; and many a man, in such seasons, has learned to value and think highly of those who before were little esteemed. For men's affections, either towards God, or towards man, may be compared to a stream of water: the deep river makes less noise than the shallow brook; and they, frequently, make most pretensions of affection, who have, in reality, least to boast of. And when men are not united to each other by the principle of generous affection, or Christian feeling of brotherly-kindness, but merely by self-interest, the natural consequence of time of trouble is, that such links are burst asunder, and envy, and jealousy, and hatred, and evil passions, succeed in their room; as our Saviour says in the verse before the text, "(Many shall be offended, and shall betray one another, and shall hate one another.)"

Let us now consider our Saviour's words in the text, "the love of many shall wax cold," with reference to men's love and zeal for religion; to which, especially, they relate. I say especially, because much of the chapter shows that, in the time of which He is speaking, there will be a persecution of good men,—a persecution of those who not only profess to be the followers of Jesus Christ, but endeavour, in truth and sincerity, to walk according to their profession, ordering their lives according to the rules which Christ has given; and thus drawing upon themselves the hatred of those who are unwilling to do the same, and who feel themselves condemned by the others' better conduct. For it is of the sufferings of true Christians that our Lord is speaking, when He says, "they shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake;" and it is as a consequence of these persecutions that He adds, "because iniquity shall abound, the love of many shall wax cold."

This is the general, nay, the constant, effect of a time of trouble and persecution upon the professors of religion. It puts the sincerity of their religion to the test; and those who are not sincere, of course, fail in the day of trial. And so our Lord, at another time, in mentioning the different classes of persons who derive no benefit from religious instruction, speaks of some "who for a while believe, but in time of temptation fall away⁵." Nothing but a firm and well-grounded faith and conviction in matters of religion will enable a man to stand in the evil day; when this is wanting, his religious sentiments are not to be depended upon. For as we have seen that, in the relations between man and man, there are in the world numbers of what may be called fair-weather friends, who, like the insects, buzz and glow in the sunshine, and disappear when storms are abroad; so, in the relations between man and God, there are numbers who may be called fair-weather Christians, whose zeal for religion only lasts till it is put to the proof, and then vanishes away. And this our text tells us is true, not of many, but of most; the love of the many (*i. e.* of the generality of men) shall wax cold.

Consider by what a variety of different motives those are led who, in a Christian country, profess the Christian religion. Some do it because their fathers did so before them, and they have no other reason; these are

⁵ Luke viii. 13.

Christians by inheritance. Some because they see others around them professing it, and they like to be in the fashion, and to do as others do ; these are Christians by custom. Some because their superiors, and they from whom they look to receive some benefit, do, and they are afraid of losing their favour if they do not ; these are Christians through fear of men. Some because they have inquired into, or been instructed in, the matter, and are convinced of the truth and certainty of God's declarations : who, believing all God's goodness towards them, love Him as their Father and their Friend, their Saviour and Protector : and, believing all his power, fear to offend Him, who can destroy both body and soul in Hell ; these are Christians in spirit and in truth. Now, it is only such a firm and heartfelt conviction of God's truth, such a deep and real fear and love of Him, that will make any man to live according to his religion. It is only this which can enable a man to resist those daily temptations to sin, of one kind or another, to which we are always exposed ; only this which shall enable him to stand upright and true, in the still more grievous trials of persecution and affliction with which, from time to time, God's servants must expect to be proved. For it is only those who, by conviction, have really learned to know the value of their precious souls : and how far the next world, which will last for ever, exceeds this, which is about soon to be destroyed ; it is only those who are willing to be at cost and pains in their Master's service here, in hopes to be blessed by Him hereafter ; and can choose rather to suffer, if it be the will of God, for a time, in company of the faithful few, than to avoid suffering by denying or betraying their Saviour ; it is only these who can abide the test, and not fail when put to the proof. So the noble martyr, St. Paul, asks, " Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ⁶ ? " Surely not. No earthly considerations can avail to separate from Christ the man whose hopes are fixed in Heaven, and whose heart is filled with the love of his Saviour, God, and Friend. But it is only such that can remain unmoved in the day of trial ; and because most men are Christians,—not by heartfelt conviction, but, as we have seen, by inheritance, from custom, or out of fear of men,—therefore it is, that when iniquity abounds, the love of the many waxes cold.

Now hence you may understand the wisdom and charity of our Church, in so frequently imploring God to remove from us, and preserve us from persecutions and afflictions ; as in the Collect for Evening Service we are taught to pray, " that we, being defended from the fear of our enemies, may pass our time in rest and quietness." And again, in the Litany, " that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church ;" in which the Church imitates our blessed Saviour's example, who has taught us daily to pray, " lead us not into temptation, but deliver us from evil." For although faithful men come out of adversity, like gold out of the fire, of greater worth than before ; yet in the stormy sea of persecution, many a frail person makes shipwreck of his

⁶ Rom. viii. 35.

faith, who, under more favourable circumstances, and in quiet times, might have arrived safely at the desired haven.—“Because iniquity shall abound, the love of many shall wax cold.”

Let us now consider the profit which we are to derive from these considerations. As we learn from our text, that the effect of troublous times and days of persecution is to overthrow the faith of those whose hearts are not firmly established, by inward conviction, in the love of God; and that no principle but the heartfelt love and fear of Him can make a man to stand in the evil day, let us, in common prudence, make use of the time of peace while it lasts, and, by prayer to God, by the study of his Holy Word, by the practice of holiness, and obedience to his laws, and by attendance on his ordinances, let us strive to have our hearts grounded and settled in our Christian faith, “rooted and built up in Him, and established in the faith, as we have been taught⁷ ;” that so, when the time of trouble and persecution shall arise, we may not then have to seek and ask, why we should continue stedfast in the faith? but may be able, like our blessed Lord, to witness a good confession.

It is for this reason that we endeavour to press upon all committed to our charge,—but especially upon the tender minds of the young, by catechetical instruction,—the reason and grounds of our faith: that when scoffing infidels shall tell them, that the book of God’s Word is a cunningly-devised fable, they may be able to answer, that they “know whom they have believed⁸,” and feel in their hearts that the Gospel of Christ is indeed the power of God unto salvation.

You will perceive, that I have spoken of times of trouble, as if they were certainly coming. When things are plainly written, he may run that readeth; and, in truth, a man must needs shut his eyes who does not, in the signs of the times, see much reason to fear that troubles are at hand. Are not all men’s minds unsettled, and ill at ease? men betraying one another, and hating one another. All the signs and tokens of evil which marked the days when good King Charles was put to death, are gathering around, and showing themselves again. God keep our nation from a repetition of such sin and misery! But, brethren, it behoves us to prepare for it. Already, indeed, as far as words go, the persecution is begun: and, as in all times of trouble, the first mark at which evil men aim, has always been the ministers of religion, so it is now. The ministers of religion are openly reviled and abused, for no other reason but because they are the ministers of religion, and endeavour, in the discharge of their duty, by the ministry of God’s Word, to stem the torrent of infidelity and confusion, which is bringing misery upon all around them. The property which the piety of former days gave to support the clergy, and by means of which the poor have the Gospel preached to them without charge, is the object of men’s covetousness. Nor let it be supposed that this hatred of order will long be confined to words. Too soon, I fear, many of us may be called upon to put in practice those lessons which the Scriptures teach, of how to suffer persecution. God’s will be done in all

⁷ Col. ii. 7.

⁸ 2 Tim. i. 12.

things! and if it be His will that we suffer affliction and evil treatment, for our stedfast adherence to His cause, may He give us grace to bear it as His servants should do; “not rendering evil for evil, nor railing for railing; but contrariwise blessing⁹,” forgiving, and praying for, those who injure us. Then, though iniquity may abound, though the love of many may wax cold, may we be enabled, by God’s grace, to hold the beginning of our confidence firm unto the end.

And in the midst of all this, what shall be our consolation? Why, brethren, what higher consolation and encouragement can we look for, than that which our text affords,—“He that shall endure unto the end, the same shall be saved?” Let this encourage all whom it shall please God to call upon to suffer, to suffer in meekness, patience, and constancy. “He that shall endure unto the end.” Yes, brethren, remember these words; and whether it be God’s will that we should serve Him, as heretofore, in peace and quietness, or whether it seem good to Him to try us in the fiery trial of suffering and of evil, let us remember, that in neither case will it be enough to have *begun* our course well; we must, by His help, be enabled to continue it to the end, that we may be saved in the day of our Lord Jesus Christ.

I stand where the martyr, Rowland Taylor, stood¹. May God in his mercy give grace to the clergy of this day to follow his example, and, if need be, to testify for the truth, even unto the death!

And how shall we continue aright? Why, only by his help, who suffers the evil, or the temptation, to come upon us. That help will not fail us, if we seek for it aright; and, with it, we may become “more than conquerors through Him who loved us, and gave Himself for us².” For so are the words of promise: “God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it³.” And I believe God’s promise, that it shall be even as He hath said, through Jesus Christ our Lord.

Now, to the Father, to the Son, and to the Holy Ghost, three Persons in one God, let us ascribe all honour, might, majesty, and dominion, henceforth and for ever. Amen.

⁹ 1 Pet. iii. 9.

¹ Alluding to the pulpit in Hadleigh church: the same which was in use in the days of the Marian Persecution, during which Rowland Taylor, Rector of Hadleigh, was burned alive, a little way outside the town of Hadleigh.

² Rom. viii. 37.

³ 1 Cor. x. 13.

CHAPTER VI.

The Account of the Churchman's Manual, continued.

AT the Conference, as has been already stated, "The Churchman's Manual" underwent revision, and some important suggestions were made by Mr. Froude. Particularly, he procured the insertion of the Question and Answer (numbered 81 in the last edition), embodying the rule *de Concionatoribus*, put forth by the Reformers of the Church of England, in 1571.

Soon after the meeting, application for advice, in regard to the Tract, was made to the Venerable Primus of the Scottish Church, Dr. Gleig, Bishop of Brechin, which he most kindly answered. His letter is dated Stirling, August 13th, 1833.

"HON. AND REV. SIR,

In your letter to me of the 31st of July, you mention an undertaking in which some of your zealous men are engaged, in framing a Supplementary Catechism on the Church. . . . Probably he (Bishop Walker) thinks as I do, that such a Catechism, judiciously framed on primitive principles, would be a very valuable work; but that, in the present temper . . . we cannot reasonably look for such a work, published by *authority*. Such a Catechism, however, may be very useful to individual clergymen, though published by no synodical, or even diocesan, authority.

But all this is of little consequence in comparison of your proposed Catechism, of which I shall be glad to receive one or two of those copies which you wish to circulate among those whose opinions you should be bound to value.

Be assured that no man is more sincerely and affectionately yours than,

"My dear Sir,

"Your faithful Friend and Brother,

"GEORGE GLEIG."

After Bishop Gleig had received the copies of which he speaks in the foregoing letter, he wrote again upon the subject the following judicious suggestions.

“ *Stirling, September 14, 1833.*

“ HON. AND REV. AND DEAR SIR,

“ I HAVE read with great attention, and with entire approbation of its principles, your intended Supplementary Catechism; but I have my doubts of the propriety of publishing it in its present form. What right, it will be asked, have a few presbyters of the Church of England, to dedicate to *all* the Orthodox and Catholic Churches throughout the world, a Catechism supplementary to the authorized Catechisms of the English Church, as an effort every where necessary to promote the cause of Christian truth? Are we to be taught our duty, and the truth as it is in Jesus, will foreign Christians say, not by the *Church* of England, but by a few presbyters of that Church, who have no authority to teach publicly even the people committed to their pastoral care, but in subordination to their own Bishops, who, by the constitution of the Church, have each the care of his own diocese, but of none else.

“ In this age of *levelling*, in Church as well as in State, I am really afraid that such a publication by mere presbyters, will give countenance to that opinion which Protestant Dissenters every where hold, and which, with some astonishment, I have lately discovered to have got into one of the dioceses of this poor Church, that Bishops and presbyters are essentially of the same order. Bishop Sandford and I, some years ago, published a Supplementary Catechism for the use of our two dioceses, but we obtruded it on no one else, though it was *purchased*, and became *useful* through the whole Church. I would, therefore, advise you to prevail with one or two of your Bishops to sanction this Catechism in their *respective dioceses*, and then publish it, that it might be purchased as ours was, and do as much good as if it were dedicated to all the Churches on earth. Our Catechism was thus addressed:—

“ ‘ *To the Clergy of the Episcopal Communion of Edinburgh and Brechin.*

“ ‘ REVEREND BRETHREN,

“ ‘ A BRIEF explanation of the Catechism, calculated to exercise at once the memory and the judgment of young persons previous to their confirmation by the Bishop, has long been a desideratum in the Scotch Episcopal Church: and such an explanation we here offer to you, and to the several congregations committed to your pastoral care. But as the capacities of youth are very unequal, we beg leave to say, that the most perfect summary of the kind that could be published, would still leave much to be done by the catechists: and we implore the blessing of Almighty God upon all your endeavours to discharge conscientiously one of the most important duties of the Christian ministry.

(Signed) “ ‘ GEORGE GLEIG, LL.D. *Bishop and Primus.*

“ ‘ DANIEL SANDFORD, D.D. *Bishop, Edinburgh.*’

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“ Well or ill in health, I ever am,

“ Reverend and dear Sir,

“ Your faithful Friend and affectionate Brother,

“ GEORGE GLEIG.”

The alteration which Bishop Gleig suggested having been made, and communicated to him, he wrote again, in a letter dated October 18, 1833, saying, "The change which you propose to make in the title of your Catechism, will render it unexceptionable."

Subsequently to the publication of the Tract, I heard once more from this venerable man, as follows :—

Stirling, March 8, 1834.

"HONOURABLE, REVEREND, AND DEAR SIR,

.

"The *Manual* or Catechism (as you call it) is an admirable performance ; and if properly circulated must, I think, be productive of much good. I shall take care to recommend it strongly to all the clergymen and laity under my episcopal superintendence ; and I trust that my colleagues will do the same thing under theirs.

.

"Your faithful Friend and Brother,
"GEORGE GLEIG."

Application was also made to the venerable Bishop of Ross and Argyle ; and a copy of the Tract sent to him. He remarked upon it as follows :—

Priory, Pittenweem, July 19, 1833.

"REVEREND AND DEAR SIR,

.

"After a reperusal of your admirable publication¹, I concur in opinion with some valued friends, that it may admit of some title better calculated *ad captandum* ; for old children have fully as great an aversion to Catechisms as young children have.

"Your Catechism may be of incalculable advantage, not to the ill-inclined, for they wo'nt read it, but to the ill-informed ; more especially to those who are members of the Church without knowing why.

.

"Praying God to prosper your pious undertaking, I remain, with much esteem,

"Reverend and dear Sir,

"Your very faithful and obliged Servant and Brother,

"DAVID LOW,
Episc. Rossen. et Ergalien."

Subsequently to the publication of "The Manual," the Bishop wrote as follows, dated March 10, 1834.

¹ The reader will do me the charity to bear in mind, that even at this time the Tract had received correction and emendation from Mr. Rose, Mr. Palmer, and Dr. Hook.

"The Catechism I think improved, both in form and in substance; and I have sent a copy to each of my Gaelic presbyters, requesting their opinion whether, if translated into their vernacular language, it would not do much good in Ross and Argyle."

The kindest encouragement was also received from the present Bishop of Glasgow, Dr. Russell, then Dean of Edinburgh, which he communicated in a letter, dated Leith, September 13, 1833.

Also from that saintlike and apostolic man, Bishop Jolly, the revered prelate of Moray. His letter, characteristic of his unfeigned piety and humility, is subjoined.

"Frazerburgh, September 26, 1833.

"HONOURABLE AND

MY MUCH HONOURED REVEREND SIR,

"AMIDST the various infirmities of old age, with desire of devout submission and thankfulness to God! I cannot write as I desire to do; yet I feel very sensibly the honour of your very condescending letter, which was transmitted to me from Edinburgh in the end of last week. The subject of it, and the sentiments which it imparts, meet the best and warmest wishes of my heart. Glorious is the truly Christian and Catholic design and desire which it holds out; and which must attract and engage the heart and goodwill of every true member of Christ, that daily prays 'for the good estate of the Catholic Church, that all who profess,' &c. Melting to this purpose is the breath of our admirable Liturgy, which the Lord preserve from the poisonous breath and dangerous hands of its enemies?

"I am reading just now the admirably well timed work of the deeply learned and worthy Mr. Palmer upon it, which shall tend, by God's blessing, as I hope and pray, to repress the arrogant attempts of those vain and ignorant men, who wish to weaken and ruinously deform it. It is a comfort to think of such men as Mr. Palmer, . . . and many, many others, as I firmly trust there are, who will not lie hid when their Mother seems to be in danger. Lord defend!

"Your truly Catholic Catechism is in perfect accordance with our united supplications, adding to the wish of the heart the work of the hand. I have read it once and again; and think (according to my weak and darkening judgment) every word of it just and proper, however much displeasing some of its expressions may be to those who stand most in need of its warning admonitions. Yet, authorized as we are to that purpose, we must, as charged on Sunday last², which this year was Ordination Sunday, speak and give warning, whether rebellious men will hear, or whether they will forbear³, and not seduce by saying Peace, where there is none. The compass of matter which your good design embraces, will not allow enlargement upon particulars; but so clear, as well as strong, is the language, that the thinking mind, by God's grace, will easily deduce the proper inferences.

² September 22d. Sixteenth Sunday after Trinity.

³ Ezek. ii. 5, 7.

“Upon the article of the Church, and the Apostolic Succession, I would be inclined to add, in my clumsy manner, a few words, such as these following the answer (now numbered 16) ‘from the Apostles to the present Bishops;’—‘and can confidently apply to themselves the affirmation of St. Jerome:—What Aaron, his sons, and the Levites, were in the Temple, the same do the Bishops, Presbyters, and Deacons, claim for themselves in the Christian Church. All derived from the same and only source of grace and salvation, conveyed by the ministry and means of His divine appointment, in the several stages of His Church, the mystical Body of Christ, from Adam to the end of the world.’ But pay no regard to any words of mine. It is remarkable enough, I think, that in the same Epistle which has yielded so much controversial writing, St. Jerome has left us words which, plain and clear, admit of no controversy, and bear with irresistible force against both Presbytery and Popery. I am inclined to think (but, again, *my* thought is of no consideration), that a few sentences prefixed from the amiably good Mr. Nelson’s Book on the Church, her Feasts and Fasts, might tend, from a lay gentleman especially, to stir up attention to the very important subject, but too much overlooked, even by the clergy themselves. The saintly man *there* (Preface to his book) gives his opinion, that in the hands of them to whom of right it belongs, it may be found advisable to add to the Catechism, ‘some questions concerning those who have the power of administering Sacraments,’ &c., and closing with the divine words, ‘*whereby they lie in wait to deceive.*’

.

“May I hope, as I beg, that I may have the charity of your prayers for our Lord’s mercy in my behalf. Long may He preserve and strengthen you with every blessing and comfort, to promote in the world the honour and glory of His name.

“With the highest esteem, I have the honour to be,

“Your most respectful,

“and much obliged humble Servant,

“ALEXANDER JOLLY.”

The Bishop’s second suggestion was adopted immediately; but the first, after much consideration, was laid aside: partly, because it would have made the answer inconveniently long; but, chiefly, because it seemed desirable, in such a work, to rest the doctrine on scriptural authority only.

The opinion of this holy man as to the tone to be observed in religious controversy, is worthy of record. It is contained in a letter dated Frazerburgh, September 7, 1829.

“I do sadly lament the unchristian manner, so devoid of the primary requisites, meekness and humility, in which controversy has been too generally conducted, and that with the Church of Rome in particular. The gross mis-statements of its antagonists, with the virulence of their writings, have

given great advantage to the Romanists. The truth we are commanded to speak in love; that we may grow up into Him who is the Head, and by his influence be attracted to coalesce in unity of spirit by the bond of peace. Many are the pathetic prayers and supplications presented in the use of our excellent Liturgy, for such harmonious peace and unity among all who profess and call themselves Christians."

Thus, in the hour of our greatest danger, we found comfort and support from that tried branch of the Christian Church, which, for one hundred and fifty years, has been cast out to moors and mountains, and endured persecution, oppression, and neglect. The clear calm note of Christian confidence and hope, which sounded from the Bishops of the Scottish Church⁴, was like a voice from heaven, and we thanked God, and took courage.

In the meanwhile, extended application for assistance in preparing "The Manual" was made to English Divines, and the readiest co-operation and heartiest approval received from all to whom application was made, and in many instances accompanied with very valuable suggestions.

I may mention (besides those connected with the "conspiracy") among the laity, the late Sir James Allan Parke, and the venerable Joshua Watson, Esq.; among the clergy, the late Rev. Thomas Sikes, Rector of Guilborough; Rev. E. Churton, Rector of Crayke; Rev. H. H. Norris, Rector of South Hackney; the Master of Trinity College, Cambridge, Dr. Wordsworth; and Dr. Routh, President of Magdalen College, Oxford.

When by these means all the care that human prudence seemed to suggest had been taken to render the little work unexceptionable, in the last place before its publication, it was laid before the Archbishop of Canterbury, who is also my own Diocesan, that no step might be left untaken, which a due regard to ecclesiastical principles and order might seem to require. Opportunity was thus afforded to stay the publication, if such a step should seem desirable; of pointing out objections, should any such present themselves; and a wish was at the same time expressed, that, if it were possible, the work might receive some official sanction from his Grace, before it was given to the world.

In a kind letter from the Archbishop, dated Lambeth, January 14, 1834, no wish to stay the work was expressed, nor any objection pointed out or intimated, but compliance with the request for previous official sanction was declined on general grounds.

Since its first publication the Tract has received, besides one or two verbal alterations, the insertion of Questions and Answers, 26, 27, and 60. All these were added at the recommendation of the Bishop of North Carolina, in 1835; from whom I heard afterwards, in a letter dated Raleigh, January 2,

⁴ From none more so than from the present Primus of that Church, the Right Rev. William Skinner, Bishop of Aberdeen, whose first two letters are dated July 27, 1833, and March 10, 1834.

1838, the following account: "The *Manual* has been extensively circulated in my diocese, with manifest advantage to the *Truth as it is in Jesus*."

Thus have I given, to the best of my power, the history of this little publication, which embodies the suggestions of as numerous and valuable a body of theologians as, probably, were ever consulted about so small and simple a work.

CHAPTER VII.

The Churchman's Manual; or, Questions and Answers on the Church, on Protestant and Romish Dissenters, and Socinians.

TO ALL ORTHODOX AND CATHOLIC BISHOPS, ESPECIALLY TO THOSE OF GREAT BRITAIN AND IRELAND, THIS LITTLE WORK IS HUMBLY AND RESPECTFULLY DEDICATED¹.

*Extract from the Preface to the Festivals and Fasts of the Church of England.
By Robert Nelson, Esq.*

“If ever a Convocation should think fit to revise the Catechism of the Church, to whose authority and judgment an affair of that nature ought entirely to be submitted, it is possible they may find it necessary to add some questions concerning those who have the power of administering Sacraments, and how they receive such an authority, and what duties are owing by God's word to our spiritual guides. Because such a sort of instruction, early instilled into tender minds, would be a means of keeping men stedfast to the communion of the Church, and of preserving them from falling into schisms, even in a state of persecution: from the possibility of which no human establishment can secure the Church of God, while she is militant here upon earth. And till this can be effected, it is to be wished the Reverend Clergy would more frequently instruct the people in such duties; the want of which necessary knowledge makes the principles of Church Communion so little understood, that men are ‘tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.’—EPHES. iv. 14.

Questions and Answers on the Church.

1. WHAT is the ninth article of the Nicene creed?

A. “I believe one Catholic and Apostolick Church.”

¹ The dedication originally was to the *Churches*, not to the *Bishops*, and professedly from some Presbyters of the Church of England. This was altered, to meet the objection of the Bishop of Brechin, mentioned above, p. 44. It then stood thus:—

2. What do you mean by the "Church?"

A. The Society belonging to the Lord Christ ².

3. Why do you call the Church a society.

A. Because its members agree, as in other societies, to be governed by certain rules.

4. Why is the Church called "one?"

A. Because all the true branches of it together form "one body," of which Christ is the head: having "one Lord, one Faith, one Baptism, one God, and Father of all ³."

5. What is the meaning of the word Catholic?

A. Universal.

6. Why is the Church called Catholic?

A. 1. Because it is universal in regard to time and space ⁴; being "a people" "taken out" of all nations ⁵, in all ages ⁶: 2. because it is universal in regard to doctrine ⁷; receiving and teaching "all truth ⁸."

7. Why is the Church called Apostolic?

A. Because it "continues in the Apostles' doctrine and fellowship ⁹."

8. What do you mean by the continuing in the Apostles' doctrine?

A. Holding and teaching "the faith which was once delivered unto the saints ¹," the pure and uncorrupted doctrine which it has received from the Apostles.

9. What do you mean by continuing in the Apostles' fellowship?

A. Holding communion with the Apostles by duly administering and receiving the Sacraments which Christ committed to their care.

10. What do you mean by the Sacraments being duly administered?

"To the Bishops of the Orthodox Catholic Church, especially to those in Great Britain and Ireland, this little work is humbly and respectfully dedicated [*in the hope that it may be found not unworthy of their countenance and approbation*]." The words at the end, enclosed in brackets, were omitted at the suggestion of Mr. Watson and Dr. Wordsworth; and "the Bishops of the Orthodox Catholic Church," have been altered into "all Orthodox and Catholic Bishops," by the advice of Dr. Routh. I mention this, partly to illustrate the sort of castigation to which every sentence of the Tract was subjected: and partly to show, that though the whole of the responsibility of the Tract rests on myself, whatever merit it may possess is to be ascribed to those whose judicious suggestions I was merely an instrument for recording. And further, I must say, that hardly any suggestion was either adopted, or finally rejected, but with the advice and concurrence of some others of those, who so kindly gave their attention to the little work.

² The word *church*, or *kirk*, is derived from the Greek word *Kyriake*, which means, relating to the *Lord*.

³ Ephes. iv. 4—6.

⁴ Thus it is distinguished from the Jewish Church, which was confined to one nation, and of limited duration.

⁵ Acts xv. 14.

⁶ Heb. i. 1.

⁷ Thus it is distinguished from heretical congregations, which hold only parts of the truth.

⁸ John xvi. 13.

⁹ Acts ii. 42.

¹ Jude 3.

A. That nothing be wanting that of necessity is requisite for the due celebration of them.

11. What is necessary for the due celebration of them?

A. That they be administered with the *matter* and in the *manner* appointed by our Lord: Baptism with water in the name of the Father, Son, and Holy Ghost², and the Lord's Supper with bread and wine, consecrated to become spiritually His body and blood³, by one commissioned by Him for that purpose.

12. If our Lord has commissioned some persons for the discharge of these functions, is it not plain presumption for others not so commissioned to exercise the same office?

A. Yes.

13. Will St. Peter's applying the term "royal priesthood"⁴ to the whole body of Christians, warrant any in exercising the ministerial office who have not been specially set apart for the purpose?

A. No: for they are the words which Moses⁵ applied to the whole people of Israel; among whom the ministry was confined to the tribe of Levi⁶; and the priesthood to the family of Aaron⁷.

14. What Scripture warrant is there for saying that a commission is necessary.

A. "I will take of them for priests and for Levites, saith the Lord⁸." "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest⁹." "As my Father hath sent me, even so send I you¹⁰." "How shall they preach, except they be sent¹¹?" "Among the Gentiles in every place incense shall be offered unto my name, and a pure offering¹²." "No man taketh this honour unto himself, but he that is called of God¹³." "Thou hast tried them which say they are Apostles, and are not¹⁴."

15. Have the ministers of the Church of England received this commission? and is the pure word of God preached, and the Sacraments duly administered in her according to Christ's ordinance?

A. Yes.

16. How have the ministers of the Church of England received this Commission?

A. They have received it from Christ, through the Apostles and those that followed them in the same office, in an unbroken line of succession from the Apostles to the present Bishops.

17. How has the Commission been conveyed?

A. By the laying on of the hands of the Apostles and their successors.

18. Who are the successors of the Apostles?

A. The Chief Pastors in every place who have received the Apostolic Commission, *i. e.* that authority to govern the Churches and ordain Clergy, which our Lord gave to the Apostles.

² Matt. xxviii. 19; Ephes. v. 26.

³ Matt. xxvi. 26—29.

⁴ 1 Pet. ii. 9.

⁶ Exod. xix. 6.

⁶ Numb. i. 50.

⁷ Numb. iii. 10.

⁸ Isai. lxvi. 21.

⁹ Matt. ix. 38.

¹⁰ John xx. 21.

¹¹ Rom. x. 15.

¹² Mal. i. 11.

¹³ Heb. v. 4.

¹⁴ Rev. ii. 2.

19. Do all Christians continue in the Apostles' doctrine and fellowship?

A. No. Some hold to the fellowship and depart from the doctrine, corrupting it by alterations or additions: and some depart also from the fellowship, having lost the Apostolic Commission.

20. What branches of the Church continue both in the doctrine and in the fellowship?

A. Those called Protestant Episcopal, in England, Ireland, Scotland, Sweden¹, in the United States, and British North America, in the East and West Indies.

21. What does the term Protestant imply?

A. That they have protested against the Romish errors and corruptions.

22. What is meant by Episcopal?

A. That they are under the governance of a duly authorized Chief Pastor (commonly called Bishop), who has two other orders of Clergy under him.

23. Are all congregations, where the chief officer is called Bishop, Apostolic?

A. No. In some cases the Chief Pastors are called Bishops, but have not received the Apostolic Commission.

24. Are all Apostolic Churches Episcopal?

A. Yes.

25. What will justify separation from a Church which has preserved this Apostolical succession?

A. Nothing but her requiring, as the condition of remaining in her communion, an assent to some doctrine or practice which is opposed to the truth of Scripture.

26. What assistance has God provided for determining the true sense of Scripture?

A. The witness in all ages of the universal Church, "which is the pillar and ground of the truth²."

27. How is that witness afforded?

A. By the writings of the ancient Bishops, and the decrees of those councils which have been universally received by the Church.

28. Does the Church of England require assent to any doctrine which is opposed to the written word of God?

A. No. Few even of those who separate from her, deny the truth of her doctrines.

29. Is all her practice,—that is, her forms and ceremonies,—to be found in Scripture?

A. No.

30. By what authority, then, are they set forth?

A. By the authority of those to whom Christ has intrusted the spiritual government of the Church.

¹ Apostolical succession in Sweden is not wholly free from doubt, but maintained, with great probability, among themselves, and said to be recognized by the Romanists.

² 1 Tim. iii. 15.

31. Who are they ?

A. The Bishops or Apostles, assisted by the Priests or Presbyters.

32. Confirm this authority from Scripture.

A. When dispute arose in the infant Church concerning the ceremonies that were to be used, it was referred for decision to the Apostles and Elders. (See Acts xv. 2. 4. 6. 22 : xvi. 4.) And St. Paul expressly mentions it as part of the commission given to Titus, Bishop of Crete, "that he should set in order the things that were wanting³."

33. What duties do the Scriptures teach us the people owe to their pastors in spiritual matters ?

A. 1. Obedience. "Obey them that have the rule over you, and submit yourselves : for they watch for your souls as they that must give account⁴."

2. Love. "Esteem them very highly in love for their work's sake⁵."

3. Maintenance. "The workman is worthy of his meat⁶." "The Lord ordained that they which preach the Gospel, should live of the Gospel⁷."

4. Prayer. "Brethren, pray for us⁸."

On Dissenters.

34. Are all the Christians in England members of the Church ?

A. No.

35. Are all the Christians in England, who are not members of the Church, united in one body ?

A. No: they are divided into a great variety of sects, but may all be classed under two heads.

36. What are these ?

A. Protestant Dissenters, and Romish Dissenters.

On Protestant Dissenters.

37. In what respect do all the Protestant Dissenters differ from the Church ?

A. Each sect has some point of difference peculiar to itself : but they all differ in this, namely, that their teachers can produce no commission from Christ to exercise the office of ministers of the Gospel. These have departed from the Apostles' fellowship.

38. To whom did our Saviour give this commission ?

A. To the Chief Pastors of the Church, who were called Apostles⁹.

³ Titus i. 5.

⁴ Heb. xiii. 17.

⁵ 1 Thess. v. 13.

⁶ Matt. x. 10.

⁷ 1 Cor. ix. 14.

⁸ 1 Thess. v. 25 ; 2 Thess. iii. 1.

⁹ Matt. xviii. 17. 18 ; xxviii. 19 ; Luke xxii. 19 ; John xx. 21.

39. To whom did He intrust the power of transmitting this authority to others?

A. To the same.

40. Show this from Scripture.

A. "As my Father hath sent me, even so send I you¹." "I appoint unto you a kingdom, as my Father hath appointed me²."

41. To whom were these words spoken?

A. To the Chief Pastors only.

42. Was this power always to remain in the Church?

A. "He gave some apostles, &c. for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man³," &c.

43. What promise did our Lord make to the Apostles respecting the continuance of their commission?

A. "Lo, I am with you alway, even unto the end of the world⁴."

44. To whom were these words spoken?

A. To the Chief Pastors, the Apostles, only.

45. Whom did the Apostles appoint to be their successors in this matter?

A. Chief Pastors after them, who are now called Bishops.

46. What Scripture warrant have you for this?

A. The Epistles of St. Paul to Timothy, Chief Pastor of Ephesus, and to Titus, Chief Pastor of Crete, show that he had intrusted to them the same authority for ordaining ministers and governing churches which he himself exercised as an Apostle.

47. How many orders of ministers were there in the Churches which the Apostles founded?

A. Three. For the Chief Pastors at Ephesus and Crete had two orders of Clergy under them.

48. By whom were these orders instituted?

A. The first by our Lord, with a promise that it should continue even to the end of the world: the two others by the Holy Ghost, through the hands of Apostles.

49. What orders are there now in the Church?

A. The same.

50. By what names has the first order been known?

A. Sometimes Apostles⁵, sometimes Angels⁶, now generally Bishops.

51. By what names has the second order been known?

A. Sometimes Bishops⁷, sometimes Elders⁸, or, in the Greek, Presbyters, which we have shortened into Priests.

52. By what name has the third order been known?

A. By that of "Deacon⁹" only.

¹ John xx. 21.

² Luke xxii. 29.

³ Ephes. iv. 11—13.

⁴ Matt. xxviii. 20.

⁵ 1 Cor. xii. 28.

⁶ Rev. ii. 1.

⁷ 1 Tim. iii. 1, 2.

⁸ 1 Tim. v. 17.

⁹ 1 Tim. iii. 8.

53. To which of the three orders has the power of ordaining others been intrusted ?

A. It has been confined to the first order.

54. Has the second order been allowed no share in ordaining others ?

A. Only conjointly with the first.

55. Give an instance of this from Scripture.

A. We find frequent mention of the first order ordaining by themselves¹; but the only instance (if it be allowed to be one) of the second order taking any part in that office, is conjointly with the first.—Compare 1 Tim. iv. 14, with 2 Tim. i. 6. This method is still practised in the Church.

56. Has ordination by Presbyters alone been ever allowed in the Church ?

A. No warrant for it can be found in the New Testament; and for the first 1500 years it was universally rejected and condemned.

57. Did Calvin and the first founders of the Presbyterian government despise the Episcopal order ?

A. No; Calvin² held those men worthy of an anathema who would not submit themselves to truly Christian Bishops, if such could be had.

58. What advantage does the preservation of the Apostolic Commission afford to the members of the Church.

A. They have a *promise* from God to bless the ministrations of their teachers: have an *assurance* that in the Sacrament of Baptism God seals his part of the covenant: and that in the Sacrament of the Eucharist He makes them partakers of the body and blood of Christ.

59. Where the commission is wanting, is there the same assurance of these blessings ?

A. No.

60. Is success in making proselytes an evidence that men enjoy the Divine favour and blessing ?

A. No: for the most wicked impostors have sometimes had the greatest number of followers, as in the case of Mahomet³.

61. Do we find in Scripture any instances of persons taking upon themselves the office of the ministry without warrant from God ?

A. Yes. Korah, Dathan, and Abiram⁴: and Uzziah, King of Judah⁵.

62. Did God show Himself displeased at their conduct ?

A. Yes, in a fearful manner. Korah and his company were swallowed up alive in an earthquake; and Uzziah was struck with leprosy.

63. Is it possible for persons, under the Christian dispensation, to be guilty of the sin for which Korah was punished ?

A. St. Jude clearly shows that it is so; for he speaks of some in his time who "perished in the gainsaying of Korah⁶."

64. What does he mean by the gainsaying of Korah ?

A. The despising and opposing God's commissioned servants, as Korah despised and opposed Aaron the minister of God⁷.

¹ Acts xiv. 23; 1 Tim. v. 22; Tit. i. 5.

² *Tract. de Reform. Eccles.*

³ John v. 43.

⁴ Num. xvi.

⁵ 2 Chron. xxvi.

⁶ Jude 11.

⁷ Num. xvi. 11.

65. Do not unauthorized teachers produce and continue divisions among Christians?

A. Yes: instead of Christians forming "one body³," there is an almost infinite variety of sects.

66. Do the Scriptures teach us that this is contrary to the will of God?

A. St. Paul, writing in the Spirit of God, desires the Romans to "mark those who cause divisions and offences contrary to the doctrine they had learned, and to avoid them²."

67. Does our Lord speak on the same subject?

A. In His affecting prayer for all who should believe on Him, one of the chief petitions is, "that they all may be one¹."

68. What is to be said of those who begin or continue any divisions among Christians?

A. They are running themselves into sin and danger, by opposing the will of God, and the directions of the Holy Ghost.

69. What is to be said to those who through idleness or curiosity join themselves to their congregations?

A. They give countenance and encouragement to error, and thereby become "partakers in other men's sins."

70. How should the members of the Church feel and act towards those who divide the body of Christians by their sects and unauthorized teachers?

A. They should be sorry for them, and pray God to forgive them, and bring them to a better mind: and be very careful that they do not themselves afford any encouragement to the error: "not counting them as enemies, but admonishing them as brethren²."

On Romish Dissenters.

71. In what respect do the Romish Dissenters differ from the Church?

A. In the corrupt additions which they have made to Catholic faith, and in the practices arising therefrom. These have departed from the Apostles' doctrines³.

¹ Ephes. iv. 4.

² Rom xvi. 17; 1 Cor. i. 10; xi. 18, 19.

³ John xvii. 21.

² 2 Thess. iii. 15.

³ Let it be remembered, also, as an *historical fact*, that the Bishops and Priests of the Romish Church, who schismatically exercise their functions in the British Islands, do not derive their orders from the ancient British, Irish, Scottish, or Anglo-Saxon Churches; but from the Churches of Spain and Italy. None of the Roman Bishops who were deprived at the Reformation, in either of the three kingdoms, kept up any succession. In Ireland the only representative of the Church planted by St. Patrick is the orthodox Episcopal Church, by God's blessing settled there. In Great Britain, the British, Scottish, and Anglo-Saxon Churches are represented by the Episcopal Churches in England and Scotland; the latter having received back again, after the Presbyterian interruption, that succession which the northern English Bishops originally received from her.

72. May we join their worship and communicate with them ?

A. No.

73. Why not ?

A. Because they will admit none to communion who do not declare their solemn assent to doctrines which cannot be proved from Scripture⁴, and which are productive of the most mischievous consequences.

74. Prove this.

A. The Church of Rome requires all who communicate with her to believe, *as necessary to salvation*,—

1st. That the man is accursed who does not kiss, and honour, and worship the holy images⁵.

2nd. That the Virgin Mary and other Saints are to be prayed to⁶.

3rd. That after consecration in the Lord's Supper, the bread is no longer bread, and the wine no longer wine⁷.

4th. That the clergyman should be excommunicated, who, in the sacrament of the Lord's Supper, gives the cup to the people⁸.

5th. That they are accursed who say that the clergy may marry⁹.

⁴ None can communicate with the Church of Rome who refuse assent to the Creed of Pope Pius IV. In that Creed there is this passage:—"I unhesitatingly receive and profess all other things which have been delivered, defined, and declared by the sacred canons and *general councils*; and especially by the holy synod of Trent: and at the same time I, in like manner, condemn, reject, and anathematize all things contrary thereunto; and all heresies whatsoever, which have been condemned, rejected, and anathematized by the Church I promise, vow, and swear, most constantly, to hold and profess this true Catholic faith, *out of which no man can be saved*." The number of *general councils* to whose decrees and anathemas an unhesitating assent is here said to be necessary to salvation, is twenty. Three of these, to which reference is made in the following notes, are the second Nicene (A.D. 787), that of Constance (1415), and that of Trent (1545).

⁵ In the Acts of the second Nicene Council it is written,—“The whole synod exclaimed, We kiss the honourable images; let those be accursed that do not.” “Let anathema be on those who do not salute the holy and venerable images.” “The images are to be adored,—*i. e.* they are to be kissed and loved.” Actio VII. The Council of Trent, sess. 25, *especially* confirmed the decrees of this second Nicene Council; and the Council of Trent is *especially* named in the Creed of Pius IV.

⁶ See the Creed of Pius IV. : “Likewise that the Saints reigning with Christ are to be invoked.”

⁷ Council of Trent, sess. XIII. c. 2 : “If any man shall say that in the holy sacrament of the Eucharist there remains the substance of bread and wine, let him be accursed.”

⁸ Council of Constance, sess. XIII. : “The Holy Synod charges all Bishops, that under pain of excommunication, they effectually punish those who communicate the people under both kinds, of bread and wine; and if they do not repent, they are to be restrained, as heretics, by ecclesiastical censure, with the assistance, if need be, of the secular arm.”—*i. e.* to be burned alive.

⁹ Conc. Trent. sess. XXIV. c. 9 : “If any man shall say that the clergy may contract marriages, or that such contracts are valid, let him be accursed.”

6th. That there is a purgatory¹, that is, a place where souls which had died in repentance are purified by suffering.

7th. That the Church of Rome is the mother and mistress of all other churches².

8th. That obedience is due from all churches to the Bishop of Rome³.

9th. That they are accursed who deny that there are seven Sacraments⁴.

75. What evil practices have resulted from any of these unfounded doctrines?

A. From the veneration of images has sprung the actual worship of them, not only by the common people, but by their learned Bishops⁵, who have never been condemned by the Church of Rome.

The invocation of the Virgin and other Saints has given rise to the grossest blasphemy and profaneness⁶.

The bread in the Eucharist has been worshipped as though itself were the eternal God⁷.

From the doctrine of purgatory has come that of indulgences, and the practice of persons paying sums of money to the Romish Bishops and Clergy to release the souls of their friends from the fabulous fire of purgatory.

76. In what light are we to regard the Church of Rome.

A. As an unsound and corrupt branch of the Catholic Church.

77. What should be our conduct towards her?

¹ "I firmly hold that there is a purgatory."—Creed of Pius IV.

² "I acknowledge the holy, Catholic, and Apostolic Roman Church to be the mother and mistress of all Churches."—Creed of Pius IV.

³ "I promise and swear true obedience to the Roman Pontiff, the successor of St. Peter, chief of the Apostles, and the Vicar of Jesus Christ."—Ibid.

⁴ "If any man shall say that there are more or less than seven Sacraments,—namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony,—or that any one of these is not truly and properly a Sacrament, let him be accursed."—Conc. Trent, sess. VII. c. I.

⁵ James Naclantius, Bishop of Clugium, asserts that "the same worship is to be paid to the image, which is due to the person represented by it." If, therefore, it be an image of the Father, the highest species of divine worship is to be paid to it.—Expos. Epist. Rom.

⁶ "O sweet Lady, enlighten me with grace!"—Poor Man's Manual. In the Psalter of our Lady, by Cardinal Bonaventure, the passages which David applied to God are applied to the Virgin Mary; thus, Psalm cxxx. "Out of the deep have I called unto thee, *Lady*; *Lady*, hear my voice." Psalm cx. "The Lord said unto my Lady, Sit thou on my right hand."—See Psalter. B. M. V. Paris, 1512. In the Encyclical of the present Pope Gregory, 1832, this passage occurs:—"That all may have a successful and happy issue, let us raise our eyes to the blessed Virgin Mary, who *alone* destroys heresies; who is our greatest hope,—yea, *the entire ground of our hope*."

⁷ It is to the actual bread (so called by St. Paul after consecration) that in the Romish Church this prayer is offered: "I adore *thee*, my Lord and Saviour Jesus Christ, O pure body," &c.

A. To pray God to restore her to that soundness of faith and doctrine which St. Paul mentions in his Epistle to the Romans: "I thank God through Jesus Christ for you all, that your faith is spoken of throughout the whole world ⁸."

On the Socinians, or Unitarians.

78. Are there any persons, calling themselves Christians, who deny the great doctrines of Christianity?

A. Yes; the Socinians, who call themselves Unitarians.

79. What do they deny?

A. That our Lord and Saviour Jesus Christ is God as well as man: and that salvation is through His blood.

80. Has this been at all times the doctrine of the Catholic Church?

A. It has.

81. Are we at liberty to teach any thing for doctrine of Scripture which has not been received by the Catholic Church?

A. No.

82. Prove from Scripture that Jesus Christ is God.

A. "Unto us a child is born, and his name shall be called the mighty God ⁹." "A virgin shall conceive, and bear a son; and thou shalt call his name Emmanuel, which, being interpreted, is, God with us ¹⁰." "In the beginning was the Word, and the Word was God ¹¹." "Thomas said unto Jesus, My Lord, and my God ¹²." "Christ, who is over all, God blessed for ever ¹³." "In Him dwelleth all the fulness of the Godhead bodily ¹⁴." "God was manifest in the flesh ¹⁵." "To the Son He saith, Thy throne, O God, is for ever and ever ¹⁶."

83. Prove from Scripture that salvation is through the blood of Christ.

A. "In whom we have redemption through His blood, the forgiveness of our sins ¹⁷." "The blood of Jesus Christ, His Son, cleanseth us from all sin ¹⁸." "Thou hast redeemed us unto God by thy blood ¹⁹."

84. What other fundamental doctrine do the Socinians deny?

A. The personality of the Holy Ghost.

85. What do you mean by the personality of the Holy Ghost?

A. That the Holy Ghost, distinct from the Father and the Son, is one of the three persons in the one ever blessed Godhead.

86. What warrant have you in Scripture for saying that the Holy Ghost is God?

A. 1. The attributes of the Godhead, eternity ²⁰, omniscience ²¹ omni-

⁸ Rom. i. 8.

⁹ Isa. ix. 6.

¹⁰ Matt. i. 23.

¹¹ John i. 1.

¹² John xx. 28.

¹³ Rom. ix. 5.

¹⁴ Col. ii. 9.

¹⁵ 1 Tim. iii. 16.

¹⁶ Heb. i. 8.

¹⁷ Ephes. i. 7.

¹⁸ 1 John i. 7.

¹⁹ Rev. v. 9.

²⁰ Heb. ix. 14.

²¹ 1 Cor. ii. 10.

presence¹, are ascribed to the Spirit as well as to the Father and the Son. 2. We are dedicated to the Holy Ghost in Baptism, equally with the Father and the Son². 3. Blessing is pronounced in the name of the Holy Ghost, equally with God and the Lord Jesus Christ³. 4. When Ananias "lied unto the Holy Ghost," he is said by St. Peter to have "lied unto God"⁴.

87. What warrant is there for saying that He is a person distinct from the Father and the Son?

A. He appeared in a bodily shape, at our Saviour's baptism, while the voice of the Father was heard from heaven⁵. The Son of God said to His Apostles, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you"⁶. "The Comforter, which is the Holy Ghost, whom the Father will send in my name"⁷. "He will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"⁸. "When He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself"⁹.

88. What is the consequence of the denial of the personality of the Holy Ghost?

A. They who deny this, unavoidably deny His operations, regeneration, sanctification, and indwelling in the hearts of the faithful.

89. Show from the Scriptures that regeneration is by the Holy Ghost.

A. "Born of water and the Spirit"¹⁰. "By one Spirit are we all baptized into one body"¹¹. "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost"¹².

90. Show from the Scriptures that sanctification is by the Holy Ghost.

A. "No man can say that Jesus is the Lord, but by the Holy Ghost"¹³. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us"¹⁴. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus Christ, and by the Spirit of our God"¹⁵. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"¹⁶.

91. Show from the Scriptures that the Holy Ghost dwells in the hearts of the faithful.

A. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you"¹⁷. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you"¹⁸? "Know ye not that your bodies are the temples of the Holy Ghost"¹⁹? "We know that He abideth in us, by the Spirit which He hath given us"²⁰.

92. In what light are we to regard those who deny these doctrines?

A. As in greater danger than the heathens. For the heathens have not

¹ Psal. cxxxix. 7.

⁴ Acts v. 3, 4.

⁷ John xiv. 26.

¹⁰ John iii. 5.

¹³ 1 Cor. xii. 3.

¹⁶ Gal. v. 22.

² Matt. xxviii. 19.

⁵ Luke iii. 22.

⁸ John xiv. 26.

¹¹ 1 Cor. xii. 13.

¹⁴ Rom. v. 5.

¹⁷ Rom. viii. 9—11.

³ 2 Cor. xiii. 14.

⁶ John xvi. 7.

⁹ John xvi. 13.

¹² Tit. iii. 5.

¹⁵ 1 Cor. vi. 11.

¹⁸ 1 Cor. iii. 16.

¹⁹ 1 Cor. vi. 19.

²⁰ 1 John iii. 24.

heard : but these have heard, and yet have disbelieved. "They have trodden under foot the Son of God," by the denial of His divinity ; they "have counted the blood of the covenant an unholy thing," by the denial of the atonement ; "and have done despite to the Spirit of grace¹," by the denial of His personality and operations.

93. How should we act to them who do so ?

A. Pray to God that He will "take from them all ignorance, hardness of heart, and contempt of His word ; and so fetch them home to His flock, that they may be saved through Jesus Christ."

¹ Heb. ix. 29.

CHAPTER VIII.

On the Apostolical Succession in Sweden.

CONNECTED with "The Churchman's Manual" is an inquiry into the genuineness of the Swedish Episcopate, which arose out of the assertion contained in the Answer to the 20th Question of "The Manual:" the correctness of which was called in question by the learned President of Magdalen, Dr. Routh, which fact did not reach me till the first edition had been published. Scanty and unsatisfactory as this inquiry has proved, leading to no determinate conviction, still it may be worth the notice of the ecclesiastical student, and at the present moment, perhaps, be read with interest by many, and lead those who have the time and means to prosecute the inquiry further. I can furnish no information myself, beyond that contained in the following letters and papers, kindly sent in answer to my applications made to those who were deemed most competent to contribute it.

The first is from the venerable President of Magdalen, upon my asking of him the grounds of his doubt upon the subject. I have his kind permission to communicate it to the world.

"Magdalen College, Oxford, February 14, 1834.

"REVEREND AND DEAR SIR,

"PERMIT me to observe, that the obligation you speak of is altogether on my side; and that I must have recourse to the insufficient plea of a procrastinating humour to excuse my seeming neglect, in not writing to you before. My doubt of the regularity of the Swedish ecclesiastical succession was founded chiefly, I believe, on the existence of the Lutheran opinion in favour of the competence of a presbyter to ordain, which I have since seen was entertained by the first Protestant Archbishop of Upsal; and on the well-attested fact, that the learned Prussian, J. E. Grabe¹, instead of having recourse to the neighbouring country of Sweden, came to England, on account of the existence of an episcopal succession in this country: I will

¹ Upon the argument grounded on Grabe's conduct, Mr. Stephen makes the following remark. "I do not think the case of Dr. Grabe, or of the Prussian monarch of the present day, any way infers invalidity in the Swedish Church; because mankind are attracted by distance and splendour rather than by things near and familiar. Were such a phenomenon to occur as the Scotch presbyterians amidst their distractions to desire to possess an Apostolic succession, they would apply to England for it, and pass by the witness at home."

add also, on the overture made by the Prussian court in the reign of our Queen Anne, to procure that succession through the medium of our Bishops. But on a reconsideration of all the circumstances attending the progress of the Reformation in Sweden, of what I know to be asserted at this time in that country, and of what, you say, is the opinion of the Archbishop, and of the Bishop of Ross, it appears to me at least probable, that the consecration of Bishops by the hands of Bishops was attended to by the Swedes even at the beginning of their Reformation. Neither am I staggered in this opinion by the difficulty which exists in ascertaining the consecration of particular persons from Swedish documents, for such difficulties would probably be found in many other countries. Read what is adduced by a Swedish writer, by Fant himself, in his *Prolusion, De Successione Canonica et Consecratione Episcoporum Sueciæ*, page 10. He there says, ‘*Hæc vero successio (that is, from Laurentius Petri Nericius, the first Protestant Archbishop of Upsal, who, as he relates, was duly consecrated in 1528, by Peter Magni, a well known Bishop;) si extra monumentorum fidem aliquid adferre nolumus, in Laurentio Nericio substitit. Ejus gener et successor Laurentius Petri Gothus, antea professor fuerat et rector academici Upsalensis, adeoque in nullo modo inauguratus Episcopus. Consecratio ejus magna pompa et præsentibus quatuor legatis regiis, Com. Petro Brahe, &c. &c. mense Junio Upsali peracta per duos Episcopos, Wexionensem Nicolaum Caruti, atque Aboensem M. Paulin Justin, illum ab Episcopo Strengnesensi Bothrido Sunonis, an. 1545 ordinatum sacerdotem, hunc an. 1554 ab eodem inauguratum Episcopum, loquuntur annales, a quo autem consecratus fuerat Bothridus prorsus silet.*’ Here the consecration of the second Archbishop of Upsal appears to depend, in case you require the evidence of historical records, on that of Bothridus Suno, whose own consecration is no where mentioned. In addition to this citation from Fant, I will trouble you with another from a Tract previously published in Sweden by Benzeliuſ, on the same subject; but I will first notice an observation of our friend Mr. Palmer, that a distinction is made by Fant between a priest and a bishop, as if they were considered different orders. ‘*Nomen ipsum Episcopi,*’ writes Benzeliuſ, ‘*retinere sivit Carolus IX. R. Sueciæ reformatione confirmata, quod honorificum esset, et inde ab apostolorum ætate usurparetur. Tractu vero temporis plures in Suecia constituti sunt Ecclesiarum antistites, qui licet secundam manuum impositionem non habeant, eadem tamen cum Episcopis intra suas Dioceses Ecclesiasticas gaudent jurisdictione, nomine autem veniunt Superintendentes, et hoc judicium est Ecclesiæ; ejusque nomine regis regniq; ordinum.*’ Page 57. Now in case these superintendents assume the powers of governing and ordaining presbyters, for I will not suppose they exercise that of consecrating bishops, I do not perceive how those parts of Sweden can be said to be episcopally governed. You ask me to direct you to writers who may assist you in a future inquiry on this point. Besides the two treatises I have quoted, the former of which was printed at Upsal in 1790, and the latter at Lunden in 1739, it is in my power only to mention Bauzii *Inventorium Ecclesiæ Suevo-Gothorum, Lincopiæ*, an. 1642: an important work, and extremely useful to those writers who treat of the progress of the reformation of religion

in Sweden. With respect to Denmark, your communication of the Danish view of the constitution of their own Church is confirmatory of the real fact, that they derive their ordination from Bügenhagen, a Lutheran presbyter of Germany.

“I have the honour to remain,

“My dear Sir,

“Very faithfully yours,

“M. J. ROUTH.”

The communication concerning Denmark alluded to in the close of this letter was the following, with which I was furnished by the kindness of the venerable Bishop of Ross and Argyle, in the following letter, which he has kindly allowed me to print.

“*Priory, Pittenweem, July 5, 1833.*

“REVEREND AND DEAR SIR,

“I HAVE duly received your esteemed favour of the 25th of June, and I now hasten to correct a mistake in my first Charge respecting the *episcopacy* of Denmark, which is much more than *doubtful*, as a long and interesting extract of a letter to me from my respected friend and Right Reverend brother Bishop Luscombe, will abundantly prove.

“The Bishop writes to me as follows :—

“ ‘*Paris, July, 29, 1826.*

“ ‘The uncertainty of the episcopal succession in Denmark, which exists in England, induced me to make inquiries through a Dane, resident in Paris, who has favoured me with extracts, translated into French, from a History of the Reformation in Denmark, by Münter. All doubt is therein removed by a statement, that ‘after the appearance of a work by Bügenhagen, a disciple of Luther, the attention of the nation was directed towards the formation of a Church on the principles of Protestantism. The king, in the place of bishops, archdeacons, and deans, nominated *superintendants*, and for the purpose of their consecration they applied to Bügenhagen, who was himself a superintendant at Wittenburg. On the 12th of August, 1537, Bügenhagen crowned the king and queen, and on the 2nd of September, the same year, he consecrated the new evangelical superintendants. It appears that some of the *bishops* were continued in their sees, having embraced the principles of the reformation, but no new consecration by *bishops* is to be found.’ My informant adds, ‘We read in a book⁹, quoted by D. Münter, relating to the erroneous opinion entertained in England of the regular succession of bishops in the national Church of Denmark, the following passage : ‘As the Roman Catholics were angry in consequence of Ordination by Evangelical priests (*prêtres*) one can easily imagine that they regarded the consecration of a bishop as a profanation, because it was performed by one who was not himself a bishop. But the Danish Church, which has always regarded

⁹ This phrase is inaccurate, the book is Münter's own, as stated by Mr. Warter, in his second letter given below, p. 69.

ordination in its true point of view, and which has always maintained that, from the beginning of Christianity, the office and ordination of bishops and presbyters has been completely the same, does not envy the *soi-disant* superiority of the English and Swedish Churches, founded on the boast, that *their* bishops have received their succession from Laurence Peters and Matthew Parker.' There is no absolute investiture of Bishops in Denmark, they receive only a benediction and imposition of hands, after an appropriate sermon by the Bishop of Iceland [Zeeland?]. The clergy (*les curés*) of Copenhagen attend the ceremony, and lay their hands on the head of the newly-consecrated (*au nouveau sacré*) during the prayer of the Bishop.'

"The *kirk* in Denmark, then, seems exactly similar to our own in Scotland from the time of the Reformation down to the year 1610, when we received regular consecration from the Church in England.

"Your very sincere and faithful Servant and Brother,

- "DAVID LOW,

"Bishop of Ross and Argyle."

The Bishop's opinion of the genuineness of the succession in Sweden was expressed in a letter dated, Priory, Pittenweem, March 10, 1834, in the following words:—

"Having lately written to our very dear friend of Holy Trinity, Coventry, I requested him to send you the following short notice from my friend at Stockholm, who says, 'The Church (the *kirk*) in Norway has five bishops, has the *same institution as that in Denmark*, and is thus episcopal only in form, and not truly episcopal, as that in Sweden.' "

On this subject I had received from the Bishop of Edinburgh the following information, in a letter dated Edinburgh, Sept. 13, 1833.

"I am sorry to say, that of the Church of Sweden I know nothing particular. In doctrine she is Lutheran, and of course maintains consubstantiation. There are, I understand, few or no dissenters. Their Liturgy, I understand, is sound and good, and I have heard that the same sermon is preached in every church by authority, being printed from selections made from the compositions of the clergy from time to time. They retain the ancient episcopal dress, the red silk or satin chimere, instead of the black, as in the Church of England. The Church of Norway and Denmark is similar in all respects, though unfortunately deficient in that most important point, the episcopal succession, which was so little known, that Dr. Seabury, when he failed to obtain consecration in England, was actually in treaty with the Bishop of Zeeland. He was better directed to our then almost unknown Church: and this direction was given by Lowth, then Bishop of London; and I have very lately heard, that the venerable President Routh was the means of directing Bishop Lowth to our Bishops. An application was made to me last week for a certificate of Baptism for a young lady horn and baptized here by one of our clergy in 1819, without which, in Denmark, where she is, she cannot be confirmed, and without being confirmed, she cannot be

married¹. This is a curious fact, and shows how much and to what extent Church discipline might be extended in a country without dissenters, the people free from luxury, and of simple manners."

The doubt expressed by the President of Magdalene having set me upon making further inquiries, I wrote to the Rev. John Wood Warter, Vicar of Tarring, at that time just returned from a residence of some years in Denmark, as chaplain to the British embassy there. From his kindness I received the following communications, which he has allowed me to give to the world, and which will be of great value to the ecclesiastical student who has the means to prosecute researches in the direction to which Mr. Warter's letters point. I regret to say that I have myself been unable to profit by them.

His first letter is without date of time.

"New Palace Yard, Westminster.

"REVEREND SIR,

"YOUR letter and a copy of the little Catechism reached me this morning through the hands of Sir Robert H. Inglis.

"With respect to the Swedish apostolic succession, I believe you have rightly set it down as unbroken; but any doubt suggested by so venerable a theologian as Routh, is worthy of consideration.

"I believe all the Swedish bishops do derive their succession through one and the same source: and should this be broken, I know not how the present prelates could make good their line.

"I was not aware that the Danes laid no claim to the episcopal succession. My opinion was, that they held to it, and I think it would have surprised the

¹ A similar discipline is contemplated by the Church of England, as a comparison of the rubrics at the end of the Confirmation and Marriage Services will show. It was carried into effect and enforced by Bishop Wilson, in the diocese of Sodor and Man. See his Charge to his Clergy, in 1714. "I do once again repeat what I have declared publicly, that if I shall find any persons admitted to the sacrament, matrimony, or to stand sureties for others, who have not been confirmed, I must proceed against such as despise that part of our constitutions with ecclesiastical censures."

The following are the constitutions of the Manx Church, alluded to by the Bishop in his Charge. They are part of a body passed at a convocation of the Manx clergy, on the 3rd of February, 1703-4, and confirmed by the Manx Parliament in their court of Tinwald the following day; and by the Earl of Derby, the governor of the island.

"II. That no person be admitted to the holy sacrament till he has been first confirmed by the Bishop, &c.

"III. That no persons be admitted to stand as godfather or godmother, or to enter into the holy state of matrimony, till they have received the holy sacrament of the Lord's Supper, &c.

In further illustration of this point, Mr. Warter has called attention to Jeremy Taylor's Works, xi. p. 294: and Hales, of Eaton, Letters from the Synod of Dort, vol. iii. p. 19. From which it appears that a similar discipline obtains under the Helvetic Confession.

good Bishop Müller, whom I knew so well, had he heard one cast a doubt on his descent.

"The words used at the oblation and consecration of the elements, I believe to be nearly the same, if not quite, in Denmark and Sweden. Those of the Danish ritual I will send you from their Alten Bög, when I find my library.

"Most of the Swedish clergy do talk Latin, and some of them English; but as I knew sufficient of their language to make my way, I had no necessity to draw upon their stores.

"I remain, reverend sir,

"Your's very faithfully,

"JOHN WOOD WARTER."

II.

"*Tarring Vicarage, near Worthing, May 17, 1834.*

"DEAR SIR,

"I HAVE been long in redeeming my promise, but owing to the press of business in a parish new to me, as well as in furnishing and getting into my house, I have not been able to turn to my authorities, and even now, as concerning the Swedish succession, I have not the means of giving you the information I could wish, and that which you want. With respect to Denmark, they have not, neither do they claim, an unbroken apostolical descent for their bishops. This I was not fully prepared to state when I wrote last, and I cannot help thinking that many a Dane in the present day would be surprised to read that paragraph in Bishop Münter's "*Danske Reformations-historie*," which was forwarded to you from Paris. It is quite correct, however, and the passage is to be found in vol. ii. p. 363, of the Danish copy. This work, by the way, forms the third volume of the same author's "*Kirchen-Geschichte von Dännemark und Norwegen*;" and the paragraph above alluded to may be seen in p. 507 of that work, where, likewise, in the note a reference is made to Jamieson's *History of the Culdees*: a book which contains less fact, and as much groundless insinuation against the apostolical succession in our own Church, as any Presbyterian brochure could produce. Münter, of course, quotes it as favouring his views, and likewise refers to Bede² (*Hist. Eccl. Gentis Anglor. lib. iii. c. 3.*) for the same purpose. I do not possess the "*Venerabilis*," probably you can make good the reference. With regard to the work in question, I must add, that it is a most valuable one, though in the present instance we are quite at issue. It seems to me

² "I have referred since this to Bede, whom I now possess, but I cannot see that any thing is to be gained by the reference." Mr. Warter's note. Indeed, all that appears from Bede is, that the monastery of Iona had Bishops among the members of that community, who were, as such, subject to the Abbot, who was a Presbyterian; (as the Chapter of Durham has two Bishops at the present moment members of its body, who, as such, are subject to the Dean, who is a Presbyterian). Hence the Presbyterians deduce the logical conclusion, that they were no better than Presbyters.

that the following references may be of use to you with respect to the coronation of Christian III. and Bugenhagen's Superintendent ordination. Chap. xii. of Münter's *Kirchen-Gesch.* Germ. ed. vol. iii. p. 500 (Danish, vol. ii. p. 357). Seckendorf's *Histor. Luther.* vol. ii. p. 242, ed. fol. *Fraucofurti et Lipsiæ*, 1692. Mallet, *Hist. de Dannemark*, vol. vi. p. 343. 345. Pontoppidan's *Kirchen-historie des Reichs Dännemark*, vol. iii. p. 229. Kopen. 1747. (In p. 276, by the way, is this remark relative to Bugenhagen's departure:— 'Nicht aber so frech gewesen bey seiner Abreise zu sagen, "Vale Dania, habeto meum Evangelium, ego tuos nummos;" welches mit mehrem, dem guten Mann angetichet ist.') For Bugenhagen's life 'Joannis Molleri *Cimbria literata*, is *instar omnium*.' You will find it in vol. iii. p. 96. *Havniæ*, 1746. The remark in section xx is a clear testimony to his own sentiments, 'Ne vero ἀναρχία ἐβραζίαν turbaret ecclesiasticam; totidem in horum locum subrogabantur, . . . ritu τῆς χειροθεσίας inaugurabantur Apostolico, Antistites Lutherani.' I should be inclined to infer from the words of Luther, in a letter to Bucer, quoted by Münter, that the great reformer's opinion as to the ordination was grounded on expediency. 'Pomeranus (i. e. Bugenhagen) adhuc est in Daniâ, et prosperantur omnia, quæ Deus facit per eum. Regem coronavit et reginam, quasi verus *Episcopus*,' but I have not the original letter to refer to.

"As I said before, I am not able to speak certainly of the Swedish succession, neither will any works I have assist me. The source from whence the information might be derived is 'Benzelius de Successione Suevo-Gothica.' When I write next to Denmark, I will ask a friend to look out for it. The Swedes themselves, you are aware, feel confident on this point. When you ask, whether or not *all* the Swedish bishops *derive through Bothridus*, I cannot answer the question. In concluding these remarks, I may as well add, that I possess Bugenhagen's 'Christelige Undevashing or Raad aff Godi ord,' attached to 'Denrette Ordinants,' &c. Prentet i Kyobenharn, 1617:—if any translated extracts, at any time, would be of use to you. It is a rare and curious work.

"I was about to transcribe from my Swedish and Danish 'Alten Bög' the words of consecration; but they so nearly resemble those in the Catholic Service, that it is not worth while. The rest of the Service differs, as you would expect, and altogether is far inferior to that beautiful form on which one cannot but now fear they would fain lay sacrilegious hands.

"Believe me, very faithfully your's,

"JOHN WOOD WARTER."

III.

"*Tarring Vicarage, May 29, 1834.*

"MY DEAR SIR,

: : : : : : : :

"The books you mentioned I have written to my friend, Sir H. Wynn, at

Copenhagen, to procure, if he can : but I must fairly say, I do not think he will be successful, as from their nature they can hardly be more than pamphlets. In fact, I possess some fifty or sixty of the same sort, on different points : and I know from experience, that after a year or two they are very hard to be met with : and if, after all your search, you should be lucky enough to find what you want, it is probably bound up with an endless heap of trash. From such a chaos I rescued a valuable Anglo-Saxon “*Prolusio*,” and an account in Danish of the Reformation in Iceland from 1539 to 1548.

“I hope in my last I did not lead you astray : when I mentioned ‘*the words of consecration*,’ it was with reference to the eucharist, and not to ordination. The ordination forms are not bound up with the Danish and Swedish Prayer-Book, as they are with ours. Whether or not the eucharist is with imposition of hands, I know not, but, as a matter of course, I should think it was, and in the Danish ‘*Alten Bög*,’ a N. B. is set in brackets just where it should take place : neither Prayer-Book; however, mentions it in the Rubrick, and as the priest is always turned to the altar, it is impossible to know. The words are considered as a prayer, and are *only* Scripture. I translate literally from the Swedish, but the Danish is the same. ‘Our Lord Jesus Christ, in the night that he betrayed was, took the bread, gave thanks, broke it, and gave it to his disciples, and said, ‘Take, and eat ! This is my body which for you is given. Do it in remembrance.’

“In the same manner took he also the cup, gave thanks, and gave it to his disciples, and said, ‘Take, and drink hereof all ! This cup is the New Testament in my blood, which for you and for many given out was to sins’ remission. So often as ye it do, do it to my remembrance.’

“*Evangelier och Epistlar med dertill hörande Collecter och Böner* (i. e. *Prayers*). Strengnas, 1821. p. 177.

‘Ο φιλόθεωρος Θεός ἡμῶν ἄσπιλον καὶ ἀμόμητον αὐτῷ τὴν ἱερωσύνην χαρίσεται !

“The prayer of, my dear Sir,

“Your’s very sincerely,

“JOHN WOOD WARTER.”

IV.

“*Tarring Vicarage, September 12, 1835.*

“DEAR SIR,

“The information you are desirous of, I cannot give straightforwardly. In Zealand there is but one bishop, and there was no ordination, during my residence there, of a prelate ; neither was it a point to which I gave any particular attention, as I imagined the Danish a truly Apostolic Church, at least, touching the ministry, and their ordination. I believe, however, *imposition of hands* to be invariably used ; and for this reason, because in the old ‘*Doct. Den Rette Ordinants*,’ printed at Copenhagen in 1617, and now

before me, it is expressly mentioned in pp. xlvii. and ciii; and I know of no alteration since. I have referred to Pontoppidan's *Kirchen-Historie*, or *Annales Ecclesiæ Danicæ*, and find none there. Mallet says nothing, but what relates to the subject is in vol. vi. If this be so in Denmark, as I suppose, *à fortiori*, would it be so in Sweden, where the regular Succession is a point they will not allow to be disputed?

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“ In much fear, but with a faithful hope that the prospect may brighten,
 “ Believe me, very sincerely yours,
 “ JOHN WOOD WARTER.”

From the same writer I have received within these few days another communication, in which he adds to the authorities already given the following important works, relating especially to the ecclesiastical history of Iceland:—
 1. *Kristni Saga*, sive *Historia Religionis Christianæ in Islandiam introductæ: Hafniæ*, 1793. 2. *Finni Johannæi Theol. Doctr. et Episcopi Diœceseos Skalholtinæ in Islandia, Historia Ecclesiastica Islandiæ*: 4 vols. 4to. 1772.
 3. *Historia Literaria Islandiæ*: 1786. 4. (Relating to the Danish Church) *Langebeck's Scriptores Rerum Danicarum*: in 7 vols. folio.

It serves to show how hard run for ecclesiastical authorities the Presbyterian writers find themselves, when in proof of the bold assertion cited above by Münter, in Bishop Luscombe's letter to Bishop Low, namely, that the office and ordination of bishops and presbyters were originally one and the same, they can only muster up first a reference to Jerome, who expressly states the distinction between them to have obtained from the time when men began to say, “ I am of Paul, and I of Apollos,” i. e. in the days of St. Paul; and expressly excepts ordination from the presbyter's office, and as peculiar to the episcopate: and a reference to one whom they call Hilary, from which one would suppose they meant St. Hilary of Poitiers, whereas the work they cite is from some uncertain author, generally supposed, however, to be that of Hilary the Deacon, whom St. Jerome expressly affirms to have died out of the communion of the Church. “ Jerome's and Hilary's testimony might have informed him, that in the eldest Church bishop and presbyter had but one ordination,” are the words of Langebeck, vol. ii. p. 57: the references being for Jerome, to his *Epistle to Evagrius*; and for Hilary, to the *Commentary on St. Paul's Epistles* (1 Tim.), concerning which, see Du Pin, 4th century, Hilary the Deacon.

To these I am only able to add, through the kindness of others, the following extracts from Swedish authors, and a copy of the letter of Gustavus I. to Adrian VI. Bishop of Rome, respecting the appointment of Peter Manson to the Bishopric of Westeras. I am informed, that although in Sweden itself the fact of their having retained the true succession is not undisputed, the doubt or disbelief rests chiefly with the laity: the mass of the clergy, and their most learned men, being confident of the truth of it; which is said also to be admitted by the Roman Catholics. Upon the whole, there did not seem sufficient reason for withdrawing the name of “ Sweden ” from the answer to the 20th question in the “ Manual.”

I.

Extract from the correspondence of Esu Benzelius, Archbishop of Upsala, and his Brother, Gustafs Benzelsterna.—Linköping, 1791.

“Peri Joumemina is wrong, inasmuch as he denies us Veritatem Religionis ob defectum sive interruptionem successionis episcoporum, and fails both in quæstione juris et facti. As regards the first, it is not jure divino sed humano. In respect to the second, so was Laur. Petr. Nericius consecrated by the episcopi qui relictâ religione Romanensi amplectabantur sacra evangeliorum : which, if any doubt, can be clearly evinced by reading in Messenium Scandinav. Doctrinæ Apostolicæ. But these objections have been so frequently answered, that it is high time, I conceive, that they should be dropped, and not meddled with.”

II.

Extract from the Swedo-Gothic Bishops' Chronicle, of Andreas dai Rhyzelius, D.D., Bishop of Linköping.—Linköping, 1752.

Doctor Petrus Magni, [the last Bishop of Westeras of the Romish communion] born of honourable lineage, at Rybro, parish of Tillburga, Westermania. His father, Mans Johnson, captain of the castle of Westeras, was crucified by the tyrannical command of King Christiern. The son, *Petrus*, had studied long, first at home in his own country, and then abroad in Germany, France, and Italy, whereby he made himself worthy to become a Doctor; but he had previously, on June 6, 1499, been ordained, at Wadsterna, Monk and Rector of the School, as also Chaplain to the Bishop of Linköping, Henrici Tiddemann, for the year 1504. He was sent from the above cloister to Rome on important affairs, and was in the mean time advanced to the situation of Procurator, or Manager, in the House of Sancta Brigita, at Rome, in which all pilgrims from the kingdom of Sweden and Gothland were lodged and maintained. The zeal and diligence he manifested for that house pleasantly appear, by reading a lengthened letter which, on October 6, 1512, he wrote from thence to the Bishops and Councillors of this kingdom (Sweden). Which letter Councillor Andreas von Steineman has inserted in his remarks on Bishop Petri Swarti's History of Bishops. From this time Doctor Petrus Magni continued in Rome; possessed considerable acquaintance and favour at the court of the Pope; and inasmuch as he was a learned man, knowing many languages, he served the Pope as a chancellor (notary). Wherefore it was not difficult for him to become a Bishop; which took place thus. On the Sunday that Peter Summanvader was by the Chapter deposed, the King asked the members who they knew of and desired to have in the stead of the deposed; when the King named this Doctor Petrus Magni, who was then in Rome. The King's proposal was supported by the consent of all. The Pope was therefore written to on the subject. As soon as the letter arrived, the choice was confirmed by the Pope, and the elected, by the Pope's command there in Rome, ordained Bishop, by a Cardinal. Some suppose that the Bishop was at the same time, likewise by papal

command, made Doctor: yet he this as it may. But it is certainly said, and very credible, that the cautious King Gustaf Emkein, who had already in his thoughts the reformation of religion, did for this cause desire to have the Bishop ordained in Rome, that he might have a canonically consecrated Bishop in the kingdom who could ordain others; and that the papistical should not, after our Church had separated from them, be able to charge us with not having successionem apostolicam, or not being canonical, or not having properly-ordained Priests. That the King had this in his mind may be inferred, and the inference is strengthened by what afterwards took place; for the King caused this Bishop, Peter Manson, who had been consecrated at Rome, not only, on the 5th of January, 1525, to ordain and consecrate three Bishops, viz. M. Magnum Haralde to Skara, M. Magnum Sommar to Stragnas, and M. Martinum Skyke to Abo, but also, in the year 1531, the Sunday before Festum Michaelis, in the Grey Friars' Cloister at Stockholm, M. Laurentium Petri Nericium as Archbishop, to which office he had just before been regularly elected. It is not to be wondered at, if this Bishop was in his mind papistical, who not only from his childhood was nursed up in the popish faith, but also lived so many years in Rome, imbibed the principles and tenets of the papal Church, and heard all the calumnies and railings against Luther and his adherents in doctrine, whilst even here in this kingdom, there was no lack of such as urged him to oppose the reformation undertaken as the Bishop of Linköping, Dr. Hans Braske, who requested him, while yet in Rome, that he would counsel the Pope to send some inquisitors, potent and vigorous men, who might prevent the contemplated change in religion. Notwithstanding all these things, the Bishop Petrus, who immediately on his arrival, took the charge and government of his diocese, was very cautious that he might not by violence openly, neither by fraud and craft privately, set himself against the reformation of religion, but signed the Westeras Recess, in 1527, and likewise the Abo Statute, in the year 1529; also when, in the year 1530, some in his diocese showed themselves impatient and turbulent, because of the change in religion, he did, by a circular letter, exhort them to quietness and a more mature consideration of the matter.

He is considered, however, to have remained unchanged, as regards the Popish faith and doctrine, till he was removed by death at a somewhat great age, in the year 1534, the Sunday next before Whitsuntide.

III.

Extract from the History of the former Bishops of the Diocese of Westeras, by Petri Andreas Magnus, Bishop of Westeras, [the second Bishop of that Diocese subsequent to the Reformation.]—Stockholm.

Doctor Peter Manson (Petrus Magni) had studied long in Sweden, travelled subsequently abroad (to escape the tyranny of King Christiern) to Germany, Italy and France, and resided a long time in Rome; was also there the man-

ager of St. Brita's Hospital for many years; served also the Pope Leo X. in many respects in his Chancellery in issuing of letters, for he was a learned man, wherefore the Pope found occasion to advance and confirm him as Bishop of Westeras, after he had from thence received a regular call thereto. This Bishop was descended from an honourable and free-born lineage, being born in Rybro, parish Tillburga. His father was called Mans Janson, and was captain in the Castle of Westeras, when he at a great age, though innocent, was crucified by the tyrant, King Christiern. This Bishop, along with the other Bishops in Sweden, especially Hans Braske, in Linköping, Harald Manson, in Skara, and Archbishop Johannes Magnus, opposed very violently King Gustaf Emkein's Reformation in Religion, and the marriage of the Priests, as also other useful matters, which King Gustaf Emkein and such as held with him sought to introduce: so that if he had not died, as took place in 1534, he would either have been deposed from his office and honour, or necessitated to fly from the kingdom, with the above-named Bishops and other Prelates³.

I.

A Copy of a Letter written by Gustavus I. King of Sweden, to the Bishop of Rome, Adrian VI.

GUSTAVUS I. REX SUECIÆ,
ADRIANO VI. PONTIFICI MAXIMO.

[Litteræ Gustavi Regis Sueciæ ad Pontificem, quibus rogat Episcopos confirmari, a Capitulis Ecclesiarum Regni electos vel postulatos. 1523. (Ex Archivo Castri S. Angeli, Ann. IV. cap. II. no. 17.)]

Intus devote pedum oscula beatorum.

Beatissime Pater,—Vacaverunt dui[æ] Ecclesiæ Cathedrales in terris nostris: tandem Præpositi et Capitula earum supplicaverunt Clementiæ nostræ quod pro eis, quos rite et canonice elegerant, literas nostras ad Sanctitatem vestram dare vellemus, et eo citius solatio Pastorum et Episcoporum gaudere possent. Elegerant Prælati et Canonici Upsalenses post resignationem Domini Gustavi Archiepiscopi Upsalensis Reverendum Patrem D. Johannem Gothum Sanctitatis vestræ Commissarium, et Canonicum ejusdem Ecclesiæ Upsalensis in eorum Archiepiscopum. Elegerant Canonici Scarenses post mortem Vincentii Episcopi Scarensis Magistrum Burge Magnum Haralli Archidiaconum in Episcopum Scarensem. Similiter Strangenesses post mortem D. Matthæi Episcopi elegerant Præpositum D. Magnum Sommar in Episcopum Strangenensem. Prælati etiam et Canonici Arosiensenses post mortem D. Ottonis Episcopi eorum, postulaverunt in eorum

³ In the above it is said that Peter Manson was confirmed Bishop of Westeras by Leo X. This is not correct. Leo X. died in 1521. His successor was Adrian VI., who died September 14, 1523, the very day on which the letter of King Gustavus is dated. Peter Manson's confirmation to the episcopate, therefore, must have been by Clement VII., who succeeded Adrian, and continued Bishop of Rome till 1534, the year of Peter Manson's death.

Episcopum, Religiosum Patrem Dominum nostrum Petrum Magni, qui jam est Provisor Domus Sanctæ Brigidæ in Urbe Româ; et quamvis Episcopus Aboensis Arvidius superiori anno mortuus est, non tamen adhuc processit Capitulum Aboense ad electionem novi Pastoris et Episcopi, propterea quod ipsa Ecclesia Aboensis occupata fuerat per inimicos, a quibus eam nuper cum toto Ducatu Finlandiæ eripuimus, et Coronæ adjecimus. Grati sunt nobis et populo nobis subjecto omnes præfati Electi Episcopi quos Sanctitati vestræ confirmandos offerimus, supplicantes quod Sanctitas vestra attento periculo quod in his malis temporibus Religioni ex vacantibus Ecclesiis accedere possit; quantocius confirmet, atque gratiori de solutione debitorum Cameræ Apostolicæ cum eis agere dignetur; ex quo illæ Ecclesiæ jam pauperimæ sunt, et omnibus rebus penitus spoliatæ: et ultra hoc præfati Electi singulos Episcopales census contra inimicos Ecclesiasticæ Libertatis jam expenderunt, et adhuc quotidie expendant: quâ liberalitate Sancta Sedes Apostolica ex nobis et regnis nostris majora beneficia consequetur; nosque in majus obsequium Sanctitati vestræ adstringet, quam diu et felicissime valere optamus.

Ex Civitate nostra regia Stockholmensis, A.D. 1523, 14 die Septembris, sub nostro sigillo ⁴.

GUSTAVUS, Dei Gratia Suecorum et Gothorum Rex.

De Mandato Serenissimi Domini Regis,

L. ANDRIÆ Secretarius subscripsi.

The Swedish Episcopate consists of fourteen members: Upsal, *Archbishop*; Linköping, Skara, Strægnæs, Westeras, Wexio, Abo, Lund, Borgo, Gottemburg, Calmar, Carlstad, Hernæsund and Gothland, *Bishops*.

The Danish Bishoprics are eight in number, Seeland; Laaland; Fünen; Ribe; Aerhuus; Viborg; Als; Aalborg. Those in Norway five, Christiana; Christiansand; Bergen; Trondheim; Nordland: and one (Rejkiavick) in Iceland, where formerly there were two, Skalholt, and Holum, which were combined in 1797.

Two of these, Abo and Borgo, are now under the dominion of Russia. For the information here contained, I am indebted partly to the Rev. W. Palmer, author of the *Origines Liturgicæ*, and partly to the Rev. J. W. Warter, Vicar of Tarring.

⁴ Petrus Magni was not, properly speaking, the successor of Bishop Otto, as is stated in the King's letter. After Otto's death, in 1522, the choice fell on Petrus Jacobi, called Summanvader; but he was, in consequence of his rebellious proceedings, deposed shortly after his ordination, and subsequently executed. This is the reason why the King does not mention him; for in the beginning of his reign he gave many proofs of his unwillingness to break with the Pope and his adherents.

CHAPTER IV.

On the Episcopacy of the Moravians.

OF a kindred subject to the foregoing inquiry into the genuineness of the episcopacy of Sweden, is one entered into subsequently with regard to the Moravians, the omission of whose name in the answer to Question 20 was made the subject of remark by some. This inquiry concerning the Moravians first appeared in the *British Magazine* of 1836, and was reprinted with additions, as follows, as a single tract last year, in the *Leeds' Christian Miscellany*.

The claim of any body of Christians to be considered a true branch of the Church of Christ, must at all times be a matter of deep interest to those who desire to see all who are called by the name of Christ "continuing in the apostles' doctrine and fellowship, and in the (consequently acceptable) breaking of bread and in prayers."—Acts ii. 42. When, therefore, among the numerous bodies which are in a state of separation from the apostolical Church in England, one is found which claims, equally with that Church, the possession of the apostolic commission, it cannot be wondered at, that when that claim is brought forward, as in one or two cases it lately has been, it should excite the attention of the members of the Church, and lead them to inquire into the nature of it. And as the desire of all must be, to see the wounds in Christ's body healed, rather than torn more widely open, it would be with a wish to find that claim established, that the inquiry would be made. For so would there be more reasonable hope, that, in God's good time, the division would cease.

It was with these feelings and this desire that the writer of these remarks commenced his inquiry (the result of which is now submitted to the reader) into the claims of the Moravians (so called) to be considered an Episcopal, *i. e.* an apostolic branch of the Church of Christ. Into the state of religion among them, either as it was, or as it is, he has no intention to enter; the former he is unwilling, the latter he is unqualified, to discuss. He proposes, therefore, to limit the inquiry to the grounds on which they rest their claim

to the possession of the apostolic commission, which they assert has legitimately descended to them, by episcopal succession. For this purpose it will be necessary to give a slight sketch of some features of ecclesiastical history connected with them.

Moravia and Bohemia were converted to the Christian faith in the ninth century, by the preaching of Cyril and Methodius, two Greek Ecclesiastics, who introduced the rites and customs of their own (Greek) Church, which were retained, without interruption, until the time of Otho the First, towards the close of the tenth century, who began to endeavour to bring the Moravians under the papal yoke¹. This attempt was followed up with more or less success by succeeding emperors, and their own princes, till about the middle of the fourteenth century, when the general adoption of all the corruptions and abuses of the western Church was enforced, the Latin language and popish ceremonies introduced into the Churches, the marriage of the clergy prohibited, and the use of the cup in the Eucharist denied to the people. This was not effected without strenuous opposition on the part of individuals and numerous bodies of the people of all ranks. Among the eminent individuals who, from time to time, arose to witness against the papal usurpations and corruptions, the celebrated John Huss occupies the most conspicuous place; who, in 1415, sealed his testimony with his blood, being burned alive at Constance, in violation of the emperor's safe conduct.

His followers were divided into two parties: 1st. *Calixtines*, so called, because the chief point on which they insisted in their differences with Rome was the use of the cup (*calix*) for the people in the Eucharist. 2nd. *Taborites*, so called, from the tents (*tabor*) in which they dwelt, which name they gave to the mountain on which they held their religious assemblies. These last were strenuous in opposing *all* the papal additions to Christian doctrines; and, not content with this, sought to propagate their views by the use of the sword. This naturally drew upon them the wrath of the government, and after a long and cruel war they were at length dispersed, and subjected to severe persecutions. The remnant which survived were at length permitted to settle at Lititz, in the borders of Silesia and Moravia, in the year 1451. Having no clergy of their own, they were, for a time, supplied by some who were sent to them from the Calixtines. In 1457, they formed themselves into a community, entitled *Unitas Fratrum*, or the *United Brethren*: and in 1467, determining to be wholly independent, both of the Romish party, whom they hated, and of the Calixtines, whom they despised, they sent some Presbyters of their number, who had come over to them from the Calixtines and the Romanists,

¹ Such, at least, is the account given by the later Moravian historians, Crantz, pp. 14, 15, and Holmes, vol. i. p. 11. But Regenvolsch (an early writer) states that Methodius made use of the Latin tongue in the public services, and that the people persuaded him to procure from Pope Nicholas permission to have it in their own language: in which, as well as in Greek, Methodius is stated to have been well skilled. See Regenvolsch's *History of the Slavonic Churches*, pp. 7, 8. From this it should seem, that the Bohemian Church was from the beginning subject to the papal jurisdiction.

to receive what they call episcopal orders, from an individual who is styled Stephen, Bishop of the Waldenses in Austria. From this time, it is said, they religiously preserved the episcopal order among them, having generally one Bishop in Poland, another in Bohemia, and two in Moravia. In process of time their congregations were dispersed and broken up, the number of their Bishops was not kept up; and in the year 1710 only two individuals professing to have received that order survived: one of whom was Dr. Daniel Jablonsky, chaplain to the King of Prussia: the other, named Sitkovius, resided in Poland. Both these were seniors of the *Polish* branch of the United Brethren. It is from Jablonsky, with the approval of Sitkovius, that the Moravians (so called) of the present day profess to have received episcopal orders. Let us state the origin of this body. In the year 1722, Count Zinzendorf, a Polish nobleman, formed an establishment on his estate of a number of individuals, of different religious persuasions, at a place called Herrnhut. Among these were some emigrants from Bohemia and *Moravia*, who, having been brought up in the Church of Rome, had seen reason to abandon its tenets. The settlements increased by the accession of individuals from different quarters; and in 1727, it consisted of about three hundred persons, one half of whom are stated to have been Bohemian or Moravian emigrants.

Up to the year 1735, they had *no clergy of their own*, and availed themselves of the ministrations of the Lutheran pastor of the parish, at whose hands they received the holy sacrament; and great efforts were made on the part of Count Zinzendorf, who was himself a Lutheran, and by other Lutheran members of the community, to bring the establishment into entire connexion with the Lutherans. This, however, was overruled, and the desire to be "independent" led them first to institute among themselves a sort of lay or congregational orders; and then to apply to Dr. Jablonsky, with the concurrence of Sitkovius, to give them, as they say, episcopal orders, for which purpose they selected David Nitschmann, who is said to have been consecrated Bishop by Jablonsky, in the month of March, 1735; and from these two, the episcopal succession is declared to have been preserved up to the present time, when there are stated to be thirteen Bishops,—six in Germany, two in England, one in Ireland, one in Asia, and three in America. Such is the account furnished by their historians, Regenvolsch (*History of the Slavonic Churches*, 1652); the *Acta Fratrum Unitatis*, 1749; Crantz (*History of the Brethren*); Holmes (*History of the Brethren*, 1830); and Bost (*History of the Brethren*, 1834).

Into the accuracy of these facts it is necessary for us to inquire: and before we can be reasonably called upon to acknowledge the genuine episcopacy of the Moravians, Herrnhuters, or United Brethren, (by all which names they are known,) it is clearly necessary that we should have reasonable ground for believing,—1st. That the Waldenses, from whom it is said that the original Taborites, or United Brethren, received episcopal consecration, were themselves really possessed of episcopacy. 2nd. That the individual Stephen, a member of the Waldensian community, to whom the Taborites are said to have applied for this purpose, was himself a Bishop. 3rd. That the Taborites, or United Brethren, did really seek and receive from him, episcopal consecra-

tion. 4th. That supposing them to have received episcopal consecration at the time stated, they were careful to preserve it, so that Dr. Jablonsky should be regarded by others, and not by himself only, as a real Bishop. 5th. That the Herrnhuters did actually apply for and receive episcopal consecration from him. 6th. That supposing them to have done so, they have since been careful to preserve it amongst them. It will be clear, upon consideration, that a failure in reasonable proof on any of these points, must be fatal to the reasonableness of their claim upon us for recognition: unfortunately, it will be found that on all these points, save one, this failure exists.

For, I. There is no point of ecclesiastical history involved in such extreme doubt and difficulty, as whether the ancient Waldenses were or were not possessed of genuine episcopacy. On the one hand, we have the accusations of the other Christians who surrounded them, charging them with being without valid orders, and allowing laymen to administer the Eucharist. (See Alan and Pylicdorf, cited by Bossuet, iii, 455. 457.) And the opinion of Peter Waldo, an eminent member of their community, to the effect that "the orders of the presbytery were one of the marks of the beast of the apocalypse." (See Leger's History, i. 156.) On the other hand we have the account of Reinerius, "that they had always amongst them some chief pastor, endowed with the authority of a Bishop, with two coadjutors, one of whom he called his eldest son, the other his younger; and that besides these, he had a third, who assisted him in the quality of deacon." And "that the Bishop ordained other pastors by imposition of hands." But their historian Leger, who cites this testimony of Reinerius, declares the whole account to be a mere fiction, and that all their histories, chronicles, and works, declare plainly that the thing was altogether different. (Leger, i. 199.) But then it is to be considered, that when Leger wrote his history, they were certainly Presbyterians,—for in 1630, all their pastors except two, had been swept off by the plague; and they received supplies of ministers from the Presbyterian Calvinists of France and Switzerland.

II. The episcopal character of the individual Stephen, in Austria, is open to grave objection: as the earliest histories of the Taborites, Moravians, or Brethren, which I have yet met with, make no mention of him as such. These histories I find in a collection published by Louis Camerarius, in the year 1605: one written by his father, Joachim, about 1575; the other by the seniors and ministers of the Church of the Brethren, in the year 1572. In neither of these histories is the name of Stephen mentioned. The first account that I have met with of the episcopal character of the heads of the Waldenses in Austria, is in the History of the Slavonic Churches, by Regenvolsch, of the date of 1652; for which he refers to an account of the United Brethren, published in 1609.

III. That there was a communication made between the Taborites, or United Brethren, of Moravia, and the Waldenses, and a mission from the former to the latter, in 1467, is stated by all the historians. But that the mission was for the purpose of obtaining consecration, the earlier historians have not a word. The account of the matter published by the seniors and ministers of the Brethren themselves, in 1572, represents the mission to have

been for the sole purpose of inquiring into the doctrines of the Waldenses ; whose conduct, upon examination, they considered so scandalous, that they could not, with a safe conscience, join with them. As the book is scarce, the reader may be interested in having the account.

“About the commencement of our Churches (1467), there were some Churches of the Waldenses, in the countries near to Bohemia, especially in Austria, and in Marchia ; but as these, being oppressed by papal tyranny, had no public assemblies, nor any of their writings were extant, they were altogether unknown to our people. Therefore, when they made themselves known to ours, and inquiries were made of us by others concerning them, it came to pass, that at the time aforesaid, legates were sent by us to the Waldenses, who might take knowledge of their doctrine, what it was. [Of this, he says, he could give no clear account, and adds:] But this we can show, that they never united to our Churches, nor our people ever wished to join them ; and this on two accounts, as our annals testify : first, our people were offended with the Waldenses, because they were unwilling that any public testimonies of their doctrine and faith should exist, and thus seemed to hide the truth, and to place their light under a bushel : secondly, because, for the sake of peace and tranquillity, they made use of the popish mass, which, at the same time, they knew and professed to consider to be idolatrous ; and thus acting in collusion with the Papists, were a scandal to others. On these two accounts, not only did our people never join themselves to them, but always considered that they could not do so with a safe conscience.”

Joachim Camerarius' account, in 1575, is as follows :

“It was the year of Christ, 1467, when the Brethren first began to have, from among their own company, persons to exercise doctrine and defend discipline, who at first were three, chosen by lot, by whom the rest, as need might be, should be ordained. About that time they heard that there was a certain congregation of ancient Waldenses in the places near to Austria, presided over by learned and pious men, and in which the evangelical discipline flourished, and the dignity and authority of the priesthood were preserved. Thither two of the Brethren are sent, to acquaint their two seniors and their congregation with the cause and beginning of their separation from the Papal Church, and the manner of their administration, stating faithfully all things that had happened ; and requiring on all points the sentence and judgment of the Waldenses. A few of these were then in Bohemia, skulking through fear of their adversaries, with which they were excessively agitated. To them came the emissaries of the Brethren, and laid before them their affairs and accounts : all things were approved of by them, who professed singular joy at the knowledge of the piety and religion of the Brethren, and affirmed that the things that were done by them were agreeable to the institution and administration of Christ and the Apostles, and right in themselves : to which they added an exhortation to them, strenuously to pursue the way of the truth of heavenly doctrine, and of discipline agreeable thereto, which they had entered. And they laid their hands on them, blessing them after the manner of the Apostles, for the sake of confirming their minds, and in token of fellowship and agreement.”

To this he adds the account of a second mission from the Brethren to the Waldenses, to propose an union between them, on condition of the Waldenses amending the two points of objection mentioned in the first extract, and some others: a proposal which fell to the ground, through the timidity of the Waldenses. Now here we certainly have an account of imposition of hands by the Waldenses upon the two deputies of the Brethren; but the cause distinctly stated to be in token of fellowship and agreement, and for the confirming their minds: of any idea of consecration not a whisper.

Regenvolsch, in his account, for which he refers to an earlier one, of the date of 1609, says, that the election of three pastors from among the Brethren was done by the advice of the Waldenses who were settled in Austria, with two of their Bishops: and after describing the progress of election by lot, he goes on to observe:

“But these three were not as yet ordained and confirmed to the ministry in that synod: only their election took place. *They knew, indeed, that nothing was wanting to their inauguration as ministers:* that according to the institution of Christ, and the example of the Apostles, they could be lawfully ordained and initiated in the sacred things by other presbyters or pastors of the Church, whom the sacred Scripture does not distinguish from Bishops, but speaks of them all by the same name. *They found that the superiority of the Bishops, and assigning to them alone the power of ordaining other ministers of the word, was not of old introduced by divine right or command, or apostolic authority, and the law of necessity, that it could not otherwise be; but by human institution, and appointment of ecclesiastical polity, arising from certain occasions.*” (In proof of which, and to show that this was done after the time of the Apostles, he misquotes Jerome, who expressly says it was done in the time spoken of by St. Paul, in his 1st Epistle to the Corinthians: and then adds,) “Nevertheless, to meet in every way the calumnies of their adversaries, especially at the commencement of that reformation, they thought it right, that, as far as possible, they should observe the same themselves. And whereas the aforesaid Waldenses affirmed that they had lawful Bishops, and a lawful and uninterrupted succession from the Apostles; they, in a solemn rite, created Bishops of three of the ministers of the Brethren, who had been already elsewhere ordained; and conferred on them the power of ordination.”

He specifies the three to be, two Romish priests, and one Waldensian priest, who had come over to them.

It is speaking mildly, to affirm that these incongruous accounts present very great difficulty in arriving at the truth of the story.

IV. We come to inquire into the grounds for believing that the episcopacy, thus alleged to have been obtained by the United Brethren, in 1467, was carefully preserved among them, so that Jablonsky, the last of their chiefs, from whom the Herrnhuters are stated to have received episcopacy in 1735, should be regarded as a genuine Bishop.

Here, first, we are met with this difficulty, namely, that Regenvolsch, in the very next sentence to that last quoted from him, goes on to say, that the three individuals, affirmed by him to have been consecrated Bishops, rejected that title, on account of the abuse of it among their adversaries; and for the sake

of avoiding hatred and envy: and chose rather to be called seniors, which, he says, continued to his time: it being hard to conceive that men should have been careful to preserve that, the name of which they shrank from owning.

Secondly, we are informed by all their historians, that in the year 1570, so entire a union was found between the United Brethren, the Calvinists, and the Lutherans, in Poland, that they formed but one Church; and adopted from the Calvinists the idea of having a lay elder, associated with a clerical elder, in every district. It is from and through this, the Polish community united and amalgamated with the Presbyterian Calvinists and Lutherans, so as to be one body with them, that we are required to believe that Jablonsky and Sitkovius received genuine episcopacy.

But what places the matter apparently beyond all doubt, is the account which is given in Camerarius' book (in the whole of which not a whisper of their episcopacy is to be found), of the different orders of clergy among the Brethren; which is as follows:

"The clergy at this day among the Brethren is divided into *three degrees*: Acolyths, Deacons, and Ministers. (1.) The name of Acolyth is given to those who, after they have applied their minds to sacred things, learn the first rudiments of theology, as the Catechism, remarkable texts of Scripture, holy Songs, &c. Their office is constantly to wait upon and serve the ministers, that they may be not only spectators of their life and manners, but witnesses thereof to the people. If any of them make laudable progress, it is sometimes allowed to them to have prayers with the people, to baptize, and administer the like things. (2.) The Deacons discharge nearly all the offices of the ministers, excepting the administration of the first part of the Eucharist. They have prayers with the people; they confirm marriages, &c. And out of these, the ministers are created, after the following manner: (3.) As often as the seniors please, and necessity requires, that the number of Ministers should be increased, in the first place the seniors or presidents visit carefully all the Churches committed to their charge, and make diligent inquiry into the life, manners, and doctrine of those who are reported by the pastors or by the people to be fittest for this ordination. If the honesty of their life agrees with the purity of their doctrine, they are commended. If otherwise, and any obstacle presents itself, they are put off for a time. Some weeks after the visitation, a synod is convened, at which, as well all the pastors, as the deacons, and especially those to be inaugurated, are compelled to appear. . . . On the second day the seniors make a list of the candidates, and give it to the whole college of ministers for their judgment, to approve or reject, as they may see fit. When their opinions have been collected, and a mark affixed to those who, from whatever cause, are counted unworthy, the seniors call the candidates to them in order; make examination of their religious opinions; give them advice concerning the importance and dignity of the ministry, &c. The next day they go to Church, and prayers and sermon being ended, the candidates are called over by the president, and made to stand forth in the midst, and answer publicly to the questions proposed to them; which being done, they are commended to God by the prayers of the congregation, and the

chief president confirms them by imposition of hands. The whole affair is ended by the communion."

In like manner, Regenvolsch, p. 63, classes all their Clergy under *three* heads, Acolyths, Deacons, and Ministers.

Thus far, clearly, we have only *three* orders of the Clergy, and only *one* of these competent to celebrate the Eucharist: the other two, Deacons and Acolyths, being inferior to this. Hence the reasonable inference is, that the seniors or superintendents were only *primi inter pares*, advanced in dignity, but not in degree or order, above the pastors or ministers. Nor does the account furnished by the memorabilia of John Lasitius concerning the discipline of the Churches of the Brethren, written about 1580, and republished by Comenius in 1660, lead us upon consideration to any other conclusion: though at first he would seem to speak of five or six orders. The following extracts contain the chief of his information upon this subject.

CHAPTER III. *Of the degrees and order of Ministers in the Church of the Brethren, and of the Offices of Bishops.*

The Brethren have in their congregation, Presbyters, who in Latin are seniors, and ministers, deacons, acolyths inferior to these in degree.—2. All these are clergy, i. e. persons dedicated and consecrated to the ministry of the church. 10. The name of bishops is known from the apostolic writings, taken from the Greek overseeing, which is their office, to oversee and take cognizance of the life, faith, and morals of the flock committed to them by Christ. 11. Which thing ours do, although they are very seldom so called, choosing rather to be, than to be called [bishops]—12. Their more common appellation is that of seniors; he who is a pastor, the same is also a minister. A deacon is somewhat less than this. An acolyth is a companion of the seniors, and a witness of their life. 13. The care of the whole church is not entrusted to one: but to four bishops united, who are as one. 29. When any senior dies, it is the office of the bishop to ordain another, but according to the suffrage of the pastors assembled in synod. 31. It is his office likewise to choose fit persons into the number of acolyths, deacons, and ministers.

CHAPTER IV. The method observed in electing and ordaining conseniors, is the same as is used in respect of bishops.

CHAPTER XIV. 13. It may be desirable to relate what are the degrees, and what the means for attaining the chief ministry among the brethren. 14. First, one of the seniors makes an address to the *acolyths*; then the youths who have been recommended to the seniors by the ministers are called in order, and bound by the bishop under their hand, *stipulata manu*: by certain questions relating to future disciplines, they learn the duties assigned to them, and are reckoned among the number of the acolyths. 15. Then another address is made concerning the degree and office of *deacons*; which being ended, those of the acolyths who are found fit for the purpose, are called forth in the midst, are bound to it by certain promises, are confirmed by prayers to God, and are taught what they ought to do. 16. Then follows an address of the bishop to the *ministers*, the deacons being present part of the time, the rest to the ministers alone.

CHAPTER XV. *The manner of ordaining Ministers, and Conseniors, and Seniors.*

The inauguration of *ministers* (superior to deacons, for the brethren distinguish the offices) is performed in this manner. The deacons whose testimonials of life and qualifications are approved of by the ministers and conseniors, are brought to a public assembly, and after prayers and sermon, and questions made and answered, the bishop ordains, consecrates, and dedicates them to God, after the ancient rite of the Church, they kneeling before him, and he (with two or three others of the seniors) laying hands upon them.

The election of *seniors* is as follows. In an assembly the need of increasing the number is stated,—then every minister states whom he thinks fit for the offices, and declares the same in writing to the seniors. These approving of those who have the greater number of votes, write down the names of the chosen : and consecrate them by the bishop *in almost the same order as the ministers.* (Eodem ferme quo et ministros ordine per episcopum consecrant.)

Nor is the creation of *bishops* themselves different from these. They, who of the seniors or *conseniors* are chosen in a like manner by all the ministers and seniors, and called into the presence of the Church ; promise that they will be faithful in all things ; and then all in turn promise to obey them.

Here we have acolyths, deacons, ministers, conseniors, seniors, and bishops : and at first sight apparently separate ordinations for them all. But as it appears from chapter IV., that the appointment of consenior is after the *same* method as that of senior, and as it appears from chapter XV., that the appointment of senior is after the *same* manner as that of minister, and that of bishop *not otherwise* : it seems, at least, reasonable to conclude, that the terms minister, consenior, senior, and bishop, did but express different offices of one order, as among us the offices of vicar, rector, rural-dean and arch-deacon, (to say nothing of prebendary, canon, and cathedral-dean,) are all held by clergy of one order, even presbyters. There seems little reason to think that their superintendents differed in any material respect from the superintendents or seniors of the Lutherans, which office the Calvinists in Poland had likewise. Indeed, their historian Crantz distinctly informs us that it was only in their intercourse with Protestant Episcopal Churches that they made use of the episcopal title. Crantz, p. 54. And whether we suppose or not, that the story of the Waldensian consecration and of their having genuine episcopacy, (on which their earliest accounts extant are silent,) was invented for the sake of influencing episcopal communication or not, yet none can shut their eyes to the extreme difficulty which their confused, and apparently contradictory accounts, place in the way of our acknowledgment of their claim.

Certain it is, that so little was their episcopal character known or regarded on the continent, that when in 1695, the learned Grabe was about to go over from the Lutherans to the Papists, simply from a desire of obtaining valid ordination, his friend Spener dissuaded him, and showed him where he might obtain it without Papal corruptions, directing him, not to the seniors or superintendents of the brethren, though near at hand, but to England.

And yet Grabe was an intimate friend of Jablonsky, the last superintendent or senior of the United Brethren; and who undoubtedly believed that he possessed the genuine episcopal character, and set great store by it. So in 1711, we find Jablonsky himself mentioning the fact, that several candidates for the ministry had gone over to England for that very account, namely, to receive valid ordination, without popery: a work of supererogation if Jablonsky's episcopal character had been known and allowed: and again, there was at that time an active correspondence between the courts of Berlin and St. James's, with a view to obtaining episcopal consecrations for Prussia: but what need of such a correspondence, if the episcopacy of Jablonsky, who was the king of Prussia's own chaplain, had been acknowledged¹?

V. There appears no reason to question the alleged fact, that in 1735 the Herrnhuters did present David Nitschmann to Dr. Jablonsky, to be consecrated or ordained by him a senior and president of their community; and that Jablonsky did perform some such office upon him.

VI. As to whether they have been careful, since, to preserve and hand down that episcopacy which they are stated then to have received, is not so clear. In the first place, none of their writers exhibit any succession of consecrations beyond a few at the first: secondly, they are so lax in their way of speaking, as to call a man consecrated by another, if he merely signs his letters of orders. (Compare their folio volume, p. 115, with Holmes' history, I, 226, 241.) 3. They openly declare in their Exposition of Christian Doctrine, (p. 429) that they consider episcopacy to be a departure from primitive simplicity. 4. In point of practice, they acknowledge the equal validity of presbyterian or congregational ordination with episcopalian. "Hence, when a minister joins their church who has previously received ordination in any other church, he is allowed to exercise the functions of the ministry, without being re-ordained by their bishops." Holmes' Hist. I, p. 228.

Still they profess now to have among themselves three orders, bishops, presbyters, and deacons; their form of ordination is as follows.

ORDINATIONS.

The service being opened by the singing of the hymn, "Come, Holy Ghost; come, Lord, our God," &c., or some other suitable verses, the Bishop addresses the congregation in an appropriate discourse, ending with a charge to the candidate for ordination; after which he offers up a prayer, imploring the blessing of God upon the solemn transaction, and commending the candidate to his grace, that he may be endowed with power and unction, and the influences of the Holy Ghost, for preaching the word of God, administering the holy sacraments, and for doing all those things, which shall be committed unto him, for the promotion of the spiritual edification of the church. The bishop then proceeds to ordain the candidate with imposition of hands, pronouncing the following or similar words:

I ordain (consecrate) thee, N. N. to be a Deacon (Presbyter) (Bishop) of the Church of the United Brethren, in the name of the Father, and of the Son, and of the Holy Ghost: The Lord bless thee, and keep thee; The Lord

¹ But see above, the note to page 64

make his face to shine upon thee, and be gracious unto thee : The Lord lift up the light of his countenance upon thee, and give thee peace : in the Name of Jesus. Amen.

The Bishop having returned to his place, kneels down with the whole congregation, all worshipping in silent devotion ; while one of the following doxologies is sung by the choir, the congregation joining in the Amen. HALLELUJAH.

The service is concluded with a short hymn : and the bishop's pronouncing the New Testament blessing.

(N. B. *At the consecration of bishops, three, or at least two, bishops are required to assist.*)

Such are the difficulties which lie in the way of the recognition of their claim ; the first four (apparently) insuperable. 1. It seems impossible to establish upon reasonable certainty the episcopalian character of the Waldenses : 2. No reasonable ground is offered for believing that the wandering party of that denomination in Austria had bishops among them—no writer being alleged as affirming it till one hundred and forty years after their utter extinction. 3. There is every reason to disbelieve the account of the United Brethren having sought consecration from the Waldenses as alleged, in 1467. How can one believe that men who counted those Waldenses a scandal to the Christian name, for their (as they thought) base compliances with Papal corruption ; and who themselves accounted episcopacy to be a corruption of scriptural and apostolic and primitive custom—and accounted presbyterian ordination agreeable to all these tests ; should themselves have sought at the hands of these Waldenses a participation in such corruption : and that after having thus, through deference to the Papists, laid the foundation of their community in corruption, they should, out of regard to the same Papists, immediately have hidden their acquisition, and forborne to claim the episcopal character, which they had compromised so much principle to obtain : these men being the Taborites, the most open and reckless of all the adversaries which the corruptions of Rome have ever stirred up against her,—or how account for the utter silence of their earlier historians upon the subject ? I do not say the thing is impossible, but that in all points it is so contrary to probability, as to be void of all reasonable claim upon our credence. 4. It is, if possible, still more difficult to believe, that a community of Christians, of whose episcopacy, from the time of their first institution for one hundred and forty years, no whisper, as far as appears, had reached the world ; who during that time had formed one body, having mutual communion, and common seniors, with other religious communities known to be Presbyterians, could have had, or retained true episcopacy. So that there seems no other conclusion at which to arrive, than that the claim of the Herrnhuters, Moravians, or United Brethren, to have their episcopacy recognized by us as genuine, is destitute of any reasonable foundation.

But, it will be said, what do you make of the recognition of their episcopal character, which they have at different times obtained from some of the English Prelates ? One can only say, that unless those Prelates had other docu-

ments which we have not, which there appears no reason to believe, we are as competent judges of the facts as they were. Possibly they knew only the accounts of Regenvolsch and Comenius, and had not noted the totally different accounts to be found in the earlier histories and documents collected and published by Camerarius. As to the recognition obtained of Archbishop Potter and the British Parliament, in the middle of the last century, through the exertions of Zinzendorf the leader of their body; it was obtained on the strength of a collection of papers, most of which, and a list of them all, we have now in print, in the well-known folio volume: than which, according to the accounts of those who carefully examined into the matter, a grosser mass of imposition was never palmed upon the public. The following extract from Rimius' "Animadversions on sundry flagrant untruths advanced by Mr. Zinzendorf," p. 15, bears upon the point before us.

"A world of arguments and facts having been brought against Mr. Zinzendorf by several authors, to prove from history, from the nature of the thing itself, and from his own and his people's printed confession, that the pretended episcopal succession he boasts of is a mere phantom or, *ens rationis*; instead of refuting these arguments and facts, we find the following remarkable answer, contrived between him and Mr. Spangenberg.

Mr. Spangenberg's Query.

'How is it with the episcopal succession? Some adversaries say, that it is only an invention of the Brethren.'

Mr. Zinzendorf's answer hereupon.

'This invention, the old Bohemian, Moravian, Polonian and English Bishops should be charged with and not us. For we were not then present; *relata referimus*.'

In Rimius's "Supplement to the Candid Narrative of the Rise and Progress of the Herrnhuters," (p. xxxi.) we have the following note on the same point.

"Notwithstanding Mr. Zinzendorf has had the assurance by his deputies, to make an honourable parliament believe, that there is a Moravian Brethren Church subsisting at Lissa in Poland, it is *notorious that it is a Presbyterian one*, and that those Moravians and Bohemians, who escaped the cruelties of the war in 1620, and the following years, incorporated in it. Moreover, a *Polish nobleman*, a protestant residing in London, whose father in a manner has protected these Calvinists, reports of them, 'that all their ministers are on an equal footing; that the oldest of them, without having respect to the importance of his cure, is always chosen a senior or elder, for the sake of performing ordination; that he is nothing else but *primus inter pares*, having not the least jurisdiction or authority over the other clergy; and that he never heard there a minister presume to give himself out for a bishop, which besides was inconsistent with the Polish constitution.' But what need have I of foreign testimony, as Mr. Zinzendorf, in the above act of acceptance of the high office conferred on him, speaking of these presbyterians in Poland, himself tells his brethren that they are Calvinists, and that the *title of senior* (which the oldest of their ministers bears) *neither implies, nor can imply, nor is that of bishop*. Creutzreich, p. 223. It is to be observed, that this passage

likewise has been left out by him in the abstract of the act of acceptation laid before the Parliament."

Jablonsky and Sitkovius, from whom Zinzendorf claimed to have received consecration, from the former by imposition of hands, from the latter by signing his letters of orders, were seniors of this Polish community. Concerning their claims generally, the conclusion to which one of our bishops, after a careful examination and attempt at verification of their documents, arrived was this, that "*the settlement of the Moravians in these kingdoms, seems to have been surreptitiously obtained.*" See Bishop Lavington's "Moravians compared and detected," preface, p. xiv. : and no wonder : when the University of Tubingen, a testimonial from whom, dated 1733, appears in the folio volume, p. 22, among those presented to Parliament, in answer to Bishop Lavington's inquiries, returned him a letter explaining that the testimonial of 1733 had been obtained under false impressions, and that a very contrary act had subsequently been taken by the University, of which Zinzendorf had said nothing. They conclude as follows :

"We cannot in any wise believe that the illustrious Parliament of England hath by its act received into the bosom of the English Church, the Zinzendorfians, but to have solely indulged it a civil toleration like that of the Quakers. May God Almighty preserve the English Church, that most noble Body of the Protestant Church, against this cancer, which spreads by little and little." Dated at Tubingen, 1755.

Among other testimonials, Zinzendorf had produced one from the Dean and Faculty of Divines at Copenhagen : in Rimius's Collection we have the following from that body.

"We have been informed that Count Zinzendorf boasts in Germany that he has been examined in the month of May, 1735, by the theological faculty at Copenhagen, and has obtained testimonials of orthodoxy ; and we are asked whether these things are so or not ? Wherefore, *as such testimonials have never been given, nor any examination set on foot, nor we to our knowledge have ever been petitioned that the same might be undertaken*, and whereas Count Stolberg has desired that we might attest this in a public and legal manner : we have thought it to be our duty in no manner to dissimulate, but rather on the faith of a public certificate to own the truth. Copenhagen, April 8, 1747." Thus much may suffice to show the degree of credit that was really due to the allegations of these men at that time ; and by consequence the little value to be set upon a recognition obtained by such means.

There is no need to say more upon the subject ; all that the writer purposed was to inquire into the facts of the case ; and to lay the result of his inquiries before the world. This he has now done. Different persons will perhaps arrive at different conclusions. But he does not see how it can be deemed otherwise than reasonable to consider, that the claims of the Moravians, Herrnhuters, or United Brethren are not so supported, as to entitle them to recognition by the Catholic Church.

CHAPTER X.

On the Principles to be applied in interpreting the Articles of the Church of England.

IN determining the rule to be observed in interpreting the Articles of the Church of England, a consideration of the deference and respect so strongly and frequently paid by the promulgators of those Articles to the voice of the Primitive Church, as the secondary test of sound doctrine, would lead to the following conclusion: that "If in any instances it can be shown, that the strict letter of the Articles is necessarily and absolutely condemnatory of any opinion or practices received and approved in those ages of the Church, which the reformers counted 'most pure,' and by those godly fathers, 'to whose instructions their rules direct us to have recourse,' we are bound, in charity to the reformers, to suppose that this was most unintentional on their parts, and for ourselves must confess, that we are placed in a situation of very perplexing difficulty, from which, whether the best way would be to do violence to their Articles for the integrity of their principles, or to do violence to their principles for the sake of abiding by what one must needs consider a mere oversight or error on their part in framing the Articles, is so nice a point of casuistry, that it may suffice to say, that it does not readily appear, why a man should be blamed who thinks the latter the greater evil of the two." This position I put forward last year, and added the following words: "If there be one thing more clear than another, it is this; that the framers of the Articles of the Church of England never intended to condemn any opinion or practice which had been received and unproved in the Church of the first seven centuries; and that if in any thing they have seemed to express themselves otherwise, it was most contrary to their intention, and would have been utterly repudiated by them; so that if in any Article such condemnation seems to be expressed, it is to be understood of the abuse, and not of the legitimate use of the thing spoken of." *Vindication of the Principles of the Authors of the Tracts for the Times*, pp. 17, 31, 32.

Dr. Faussett, in his lecture before the University of Oxford, has set aside this suggestion, as something preposterous, in the following manner:

“As if, forsooth, it were possible for one moment to believe, that scattered opinions, collected indiscriminately from histories, and canons, and homilies, or even from some of the reformers individually, as uttered on unconnected occasions, are more to be depended on, for their deliberate verdict on special points, than the Articles themselves, which passed through every ordeal of cautious adoption and careful revisal, which their collective wisdom could suggest.” Lecture, p. 16.

The Archbishop of Dublin, in his Essays on “the kingdom of Christ,” speaking apparently in allusion to the same, says :

“Some *individuals* among the reformers have in some places used language which may be understood as implying a more strict obligation to conform to ancient precedents than is acknowledged in the Articles. But the Articles, being deliberately and *jointly* drawn up for the very purpose of precisely determining what it was designed should be determined respecting the points they treat of; and in order to supply to the Anglican Church their confession of faith on those points, it seems impossible that any man of ingenuous mind can appeal from the Articles, Liturgy, and Rubric, put forth as the authoritative declarations of the Church, to any other writings, whether by the same or by other authors. On the contrary, the very circumstance that opinions going far beyond what the Articles express, or in other respects considerably differing from them did exist, and were *well known and current* in the days of our reformers, gives even the *more* force to their *deliberate omissions* of these, and their distinct declaration of what they do mean to maintain.” Kingdom of Christ, pp. 149. 152.

Now, in reply to the allegation, that the Articles are to be looked upon as containing a more deliberate expression of the reformers’ opinions, than their declarations on their trials, their homilies, and their canons, I would ask, if the declaration of the individual reformers on their *trials*, for which they suffered death, are not to be regarded as expressive of their deliberate opinions, what value can we attach to their testimony? or in what light regard their dying for opinions not duly deliberated on? It would be an abuse of language to call death so incurred a martyrdom; it would savour rather of unwarrantable self-destruction. I would ask, further, if the homilies and canons set forth by the reformers collectively, for the instruction and government of the whole Church, are not to be regarded as expressing their deliberate opinion, what becomes of their reputation as ministers of God’s word, and rulers of His people?

Once more, in one of these very Articles (35th), these very homilies are recommended and enjoined to be read to the people. Now, I ask, was this Article drawn up with or without due deliberation? If with due deliberation, then what becomes of the exception to the homilies which the Margaret Professor has taken? If without due consideration, what becomes of the appeal to the Articles which both the Professor and the Archbishop have made? It seems to me, that if both these divines had sought to disparage the authority of the reformers, they could not more effectually have done so, than by the course of argument which they have taken. But it seems probable, that neither the Archbishop nor the Professor would have written what they have upon the

subject, had they well considered the synod of 1571¹, in which, as Dr. Faussett remarks, "the Articles were once more deliberately revised, and formally ratified," and when, *for the first time*, they were erected into a term of clerical communion, which they have ever since continued to be. In the first canon of this synod we find an injunction to the Bishops to require of every preacher a subscription to the Articles, and a pledge that he is willing to maintain and defend the doctrine contained in them as most agreeable to the truth of the Divine Word. In the third canon we have a requisition, that "*every minister of the Church, before he enter upon the sacred function, shall subscribe all the Articles of the Christian religion agreed to in the synod; and publicly before the people, whenever the Bishop shall enjoin him, declare his conscientious opinion concerning the said Articles, and the whole doctrine.*"

In the fourth Canon we have another charge concerning preachers: "In the first place, they shall take care that they teach nothing to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and which the Catholic Fathers and ancient Bishops have gathered out of that same doctrine." Now, if we suppose with Dr. Faussett, that the reformers intended in these Articles to condemn any of the opinions or practices of the Catholic Fathers and ancient Bishops, or that if any such condemnation could be proved they would have maintained and justified it, we must be brought to these apparently strange conclusions concerning them: viz. 1. that they assumed to themselves a licence, which they forbade the clergy to exercise: 2. that they enjoined in one Canon what they forbade in another: 3. that they set up their Articles above the Holy Scriptures, subjecting doctrine drawn from the latter to a test, from which they exempted that drawn from their own articles. Surely it is at once more reasonable and charitable to believe, that they regarded the Articles as a summary of Scriptural doctrine in accordance with the teaching of the Catholic Fathers and ancient Bishops; and that if in any respect they happen or appear to be otherwise, that such was quite beyond and contrary to their intention; that they would have been the last persons in the world to justify it; and the first to desire that their words should be taken in that sense, which would bring them most into accordance with the teaching of the said Fathers and Bishops.

But now, though in defence of "the Catholic Fathers and ancient Bishops," and, as I think also, of the Reformers themselves, I have put forward, and am prepared to defend this principle of interpreting the Articles, should the necessity arise; I beg both the Archbishop of Dublin and Dr. Faussett to observe, that for aught that has appeared as yet, no necessity for the application of this principle exists: and that the former might have spared his insinuation of want of ingenuousness, the latter his more open imputation of dishonest purpose², at least until they had discovered some instance in which

¹ Archbishop Parker presided at this synod; and its acts are subscribed, among other great men, by Bishop Jewel, probably the last public act of his life, for he died soon afterwards.

² "The common object of both these persons (Mr. Newman and myself) is to obtain an emancipation from the well-understood restraints which our Articles

the Articles expressly condemn any doctrines or practices which obtained without reproof during the period above mentioned. For myself, I know not any; nay, I have already shown openly to the world that there is scarcely a point of difference between us and the Church of Rome, in which the Romish tenets have not been made the subject of censure by Councils or Fathers, during the first seven centuries: and on the other hand have put forth a challenge of twenty points to the advocates of the Church of Rome, inviting them to produce a single Council, general or provincial, or a single Catholic writer, layman or ecclesiastic, during that time, maintaining their views: which challenge, though it has been noticed again and again by the writers of that Church, as yet remains without a single attempt to answer one single point, except in one instance, where a work was alleged, which the Roman writers themselves acknowledge to be spurious³.

If the reader wishes to see more upon the subject, he will find it in the Dublin (Romish) Review, numbers VI. and XVI.: and in the Episcopal Magazine, Vol. I. pp. 269, 333, 397, 461. II. 361. The latter point, however, is not now before us; in respect of the former, namely, that the tenets of the Church of Rome, where she differs from us, are, for the most part, mere revivals of ancient errors, noted and condemned as such by the ancient Councils or Fathers, I will merely ask, by way of illustration, what is their image worship, but a revival of one feature of the *Carpocratian* heresy? what their worship of the Virgin, but a revival of the *Collyridian*? What their refusal to receive sacred rites at the hands of married clergy, but a revival of the *Eustathian*? what their division of the Eucharist, but the adoption of part of the *Manichean*? what their worship of angels, but that of the *Angelic*? If the reader wishes to see more upon the subject, and to read the sentences of the Fathers or Councils, condemnatory of these and other Romish tenets, he will find them collected to his hand in "The Roman Schism." Now, as error does not change its character by reason of the persons who adopt it, one must needs consider that that which was censurable in Eustathes is censurable in pope Gregory XVI.; and that the division of the one mystery, which was accounted *gross sacrilege* when practised by the

impose on their, so called, Catholic views. The difference is, that the one proceeds to *unravel* the knot by the more specious arts of evasion and captious interpretation; the other, observing his ill-success, proposes the idea of boldly *cutting* it, in defiance of the plainest suggestions of right reason." Dr. Fausset's Lecture, p. 16. As I have replied in a separate pamphlet to the Regius Professor of Divinity in Dublin, the Rev. Dr. Elrington, I need not further notice his sermon here.

³ I allude to some epistles falsely ascribed to Isidore of Seville, but which are declared by Du Pin to be "the fiction of some impostor, and perhaps of the famous Isidore Mercator;" the forger of the spurious decretals. This is all that they have hitherto been able to rake up: and is considered of such importance as to be triumphantly given to the world again, in the 42nd Tract published by what they are pleased to call the Catholic Institute of Great Britain, p. 60. A poor affair, even if the work were genuine, to have one solitary witness at the extreme end of the period named; for Isidore of Seville flourished, A. D. 600: but still worse, when it is spurious; as Du Pin, from internal evidence, has clearly shown it to be.

Manichæans, is equally a profanation when practised by the Roman Catholics: and as the Bishops of the Church of England are fully vested with Apostolic authority, they must needs be as free to reprove such errors by the Articles of their Church, as the fathers assembled at Gangra and Laodiceæ, by the canons which they adopted, or as Pope Leo I. and Gelasius.

There are more of the ancient and exploded heresies revived and maintained in the Church of Rome than in any other body of Christians, which retains episcopal orders. More in number, I mean, not worse in kind; those of the Nestorians and Eutychians, to be found in the Syrian and Alexandrian Churches, and the branches emanating from them, are of a deeper dye, affecting the foundation, while those of Rome (it is hoped) do no more than injure the superstructure. But in extent of defiance of the decrees of the Catholic Church, in putting forth, as terms of communion, additions to the Catholic Creed, they of Rome are without a parallel.

No, there is nothing in the Articles themselves, which seems to me liable to occasion reasonable difficulty to any one who is moderately versed in the writings of antiquity, when he shall have weighed both sides of the subject.

The only difficulty which presents itself to my mind on the subject, is one which concerns the imposer of the Articles, not the subscriber to them; namely, whether it is expedient to set forth as terms of clerical communion, a body of theological opinions, concerning which, for the most part, no Catholic decision has been pronounced? Whether the doing so does not countenance, in some slight degree, the course pursued by the Church of Rome, in its promulgation of the creed of Pius IV. as a term of lay communion? The difficulty is one not of theory or principle only, but the practical inconveniences of it so plainly appear in the case of Bishop Alexander, who has been sent out to Jerusalem, to ordain some clergy on the English Articles, and some on the Confession of Augsburg⁴, that it can hardly fail, ere long, to attract the notice of those most immediately concerned⁵; and probably to lead to a public ac-

⁴ "Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Church, and to sign the Articles of that Church: and in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having subscribed, before some competent authority, the Confession of Augsburg." *Statement of proceedings relating to the establishment of a Bishopric of the United Church of England and Ireland in Jerusalem, published by authority, London, Dec. 9, 1841.*

⁵ This, as it should seem, it has now done; as appears by a letter from His grace the Archbishop of Canterbury to the King of Prussia, dated "Lambeth, June 18, 1842." From which it appears, that the only subscription of which Bishop Alexander is to take cognizance, in respect, at least, to foreigners, is subscription to the ancient standards of the Catholic Church: the Apostles', Nicene, and Athanasian Creeds. "Young divines, candidates for the pastoral office in the German Church, who have obtained your Majesty's royal permission to this end, will exhibit to the Bishop a certificate from some authority appointed by your Majesty, in which their good conduct as well as their qualification for the pastoral office, is in every respect attested. The Bishop will, of course, take care, in the case of every candidate so presented to him, to convince himself of his qualifications for the especial duties of his office, of the purity of his faith, and of his

knowledge, that subscription to the Articles is required only in a sense understood by Bramhall, Laud, Hall, Taylor, Bull, and Stillingfleet, as cited by Mr. Newman, in his letter to Dr. Jelf, pp. 18, 23; namely, "as a body of safe and pious principles, for the preservation of peace, to be subscribed, and not openly contradicted by her sons;" to which subscription is required, "not as Articles of faith, but as inferior truths, which the Church expects submission to, in order to her peace and tranquillity."

There is one point more to be considered in connexion with this subject, and that is, to ascertain down to what period in the history of the Christian Church, did the reformers intend the clergy to be guided by the testimony of the Catholic Doctors and ancient Bishops. I have stated it to be for the first seven centuries: as this has been excepted against, I will state the grounds of my opinion, and must leave it to others to say whether they are reasonable or no. My assertion is, "that the reformers instructed the clergy to teach the people as beyond all doubt, that for almost seven centuries the Church was most pure."

Now I suppose, that in asserting the Church during *any* period to have been "most pure," nothing more can be intended by any person, than that during that period the general authority of the Church had not been given or committed to any error. If more than this is meant, the expression must be set aside as contrary to the truth, not only during the first seven centuries, but during any period of the Church's existence; seeing that during the time of the Apostles themselves, there was a Diotrephes, an Alexander, and an Hymenæus, in its bosom; and during our Saviour's own life-time, out of His limited number of chosen Apostles, one was a thief and a traitor, another for a time a denier, and rebuked by Him as a tempter and an offence to Him. And therefore instances of errors in any given portions of the Church, during any part of the period spoken of, will not avail to prove the incorrectness of the assertion, unless it can be shown that those errors were enforced, or at least unproved, by the general voice and authority of the Church. But still the question remains, during what period did the reformers assert this soundness of the Church? Have I exceeded the limits intended by the reformers, when I represent them as exhibiting the period as of nearly seven hundred years' duration? My grounds for the assertion are these: 1. In the beginning of the second part of the homily against Peril of Idolatry, we have the following passage: "For your further contentation, it shall, in the second part, be declared (as in the beginning of the first part was promised), that this truth and doctrine, concerning the forbidding of images and worshipping of them, taken out of the holy Scriptures, as well of the Old Testament as of the New, was helieved and taught of the *old holy fathers, and most ancient learned doctors, and received in the OLD PRIMITIVE CHURCH, WHICH WAS MOST INCORRUPT AND PURE.* And this declaration shall be made *out of the said holy*

desire to receive ordination from the hands of the Bishop. As soon as the Bishop has fully satisfied himself on these points, he will ordain the candidate on his subscribing the three Creeds, the Apostles', the Nicene, and the Athanasian; and on his taking the oath of obedience to the Bishop and his successor, will give him permission to exercise the functions of his office."

doctors' own writings, and out of the ancient histories ecclesiastical, to the same belonging." 2. At the close of the said homily, we have this passage: "Thus you understand, well-beloved in our Saviour Christ, *by the judgment of the old, learned, and godly doctors of the Church, and by ancient histories ecclesiastical, agreeing to the verity of God's word, alleged out of the Old Testament and the New, that images and image worshipping were, in the primitive Church (WHICH WAS MOST INCORRUPT AND PURE) abhorred and detested, as abominable, and contrary to true Christian religion. And that when images began to creep into the Church, they were not only spoken and written against, by godly and learned bishops, doctors, and clerks, but also condemned by whole councils of bishops and learned men assembled together; yea, the said images, by many Christian emperors and bishops, were defaced, broken, and destroyed, and that above seven hundred and eight hundred years ago* [the homilies were written in the middle of the *sixteenth* century], and that therefore it was not of late days (as some would bear you in mind), that images and image worshipping have been spoken and written against." Now when the reformers applied the terms *pure and incorrupt* to periods of the Church, in citing it as a witness of a doctrine, and then appealed, for the truth of this witness, to the writings of the holy doctors and fathers, and decrees of its councils, is it not the plain, obvious, and necessary interpretation of their meaning to suppose that they intended to apply these terms to the Church during the same period in which they cited its decrees and writings? Let it be considered, then, that for *six hundred* years in the West, and for a longer period in the East, they cited these witnesses.

3. Again: the purity and incorruptness of the Church at large must be decided by its general councils. During the period then, that in the judgment of the reformers, these general councils were to be approved, we must consider them as asserting the purity and incorruption of the Church at large. Now "*those six councils which* (as the same homily states) *were allowed and received of all men,*" extended over a space of *nearly seven hundred years*, the last being that of Constantinople, A.D. 680.

4. Lastly, the following passage in the same homily seems, in its plain and obvious meaning, to bear witness to the same. "Note here, I pray you, in this process of the story, that in the Churches of Asia and Greece there were no images publicly by the space of *almost seven hundred years, and there is no doubt but the primitive Church, next the Apostles' time, was most pure.*" For the term "*next the Apostles' time,*" being one of comparison, seems more reasonably to be understood of those seven hundred years mentioned immediately in connexion with it, as compared with the ages which had subsequently intervened, than of any particular portion of those seven hundred years, as compared with the remainder³. I have stated the grounds of my opinion: the judicious reader must deal with it as he thinks fit.

One more remark upon this subject, and I have done. I have only claimed deference to be shown to the primitive fathers, in the case of opinions or practices, *generally received and uncontradicted* in their time. But let it be

³ The substance of this argument has appeared in the Churchman, No. 81.

remembered, that Bishop Jewel, (one of those concerned in passing the canon of 1571,) in twenty-six points of difference between us and the Romanists, pledged himself to *yield and to subscribe to their opinions*, upon the strength of *any one single Catholic doctor*, if such could be adduced in their behalf. These are his words: “If any learned man of our adversaries, or all the learned men that be alive, be able to bring *any one sufficient sentence out of any old Catholic doctor or father*, or general council, or holy Scripture, or *any example in the primitive Church*, whereby it may be plainly or clearly proved, DURING THE FIRST SIX HUNDRED YEARS, that there was, at any time, [he enumerates twenty-six Romish tenets] the conclusion is,—that *I shall be content to yield and subscribe.*”

CHAPTER XI.

On Popular Fallacies respecting Puseyism and Popery.

It will not be out of place, to close this collection with a few remarks on the popular misapplication of the term Popery, and that which in common acceptation seems almost to be regarded as an equivalent for it, Puseyism. This last term appeared first in a dissenting periodical, which is generally supposed to be the organ of the Presbyterians; and was invented by way of casting reproach upon those members of the Church of England who were zealous in maintaining those points of Christian doctrine on which Presbyterianism, whether Swiss or Scottish, is defective: such as that of Episcopacy or the Apostolical succession; baptismal regeneration; the Eucharistic sacrifice; the real communion in our Lord's body and blood; and the deference to the Church from the beginning, as the depositary and witness of the truth. In the Common Prayer Book, the Articles, the Homilies, and the Canons of the Church of England, as prepared and handed down to us by the reformers themselves, all these doctrines are to be found. According to the application of the term Puseyite, therefore, by the Dissenters, it came to express a zealous and consistent maintainer of the doctrines contained in the Book of Common Prayer, and other formularies of the Church of England: and made over to those whom they reproached, the reformers through whose hands they had received the same. But these doctrines, through laxity, having become, as has been already observed, as much forgotten, even among many churchmen, as the love of our neighbour among the Jews, sounded strange, and awakened suspicion in those who had not been accustomed to hear them, and the restorers of the old paths came to be regarded for a time as inventors of new ones. Men were confidently told that these doctrines were contrary to the principles of the Reformation, and not knowing that they are undeniably taught in the formularies revised and handed down by the Reformers themselves, they believed the story. Hence, with a view to silence the supposed teachers of novelties, arose the idea of the Parker Society, to republish the works of the reformers: men, in their simplicity, actually believing that they would find that in the writings of the reformers, which would contradict the teaching of the Prayer Book; whereas a little consideration might have led them to expect, that though the collection would probably contain some

things of no great value, yet that, upon the whole, it would hardly fail to raise the standard of theology generally at the present day, and to afford support to many of those points of Church doctrine, for the maintenance of which so much reproach has been heaped upon our heads. Several volumes of this Library have now made their appearance: and it is curious to see how fully this expectation has been realized. For instance, to speak of the Lord's Table as an *Altar* is, according to the theology of some quarters, flat Puseyism (or, as it is now called, Tractarianism) and Popery: and one or two of late, writing against the Oxford divines, have been bold to affirm, that the "New Testament knows nothing about an Altar." Their quarrel henceforth must be with the editors of the Parker Library, who in their very first volume, adduce Bishop Ridley as a witness to the contrary.

I quote the passage, which will be found at p. 280. "Dr. Ridley, smiling, answered, Your lordship is not ignorant that this word '*Altare*,' IN THE SCRIPTURE, *signifieth* as well the Altar whereupon the Jews were wont to make their burnt sacrifices, as *the table of the Lord's Supper*¹." Unless, then,

¹ He proceeds: "Cyril meaneth there by this word '*Altare*' not the Jewish altar, but the table of the Lord, and by that saying, '*altars are erected in Christ's name: ergo, Christ is come,*' he meaneth that the communion is administered in his remembrance: ergo, Christ is come.

To the same point he elsewhere speaks thus; p. 322. "the Book of Common Prayer calleth the thing whereupon the Lord's Supper is ministered, indifferently a table, an altar, or the Lord's board; without prescription of any form thereof either of a table or an altar: so that whether the Lord's board have the form of an altar, or of a table, the Book of Common Prayer calleth it both an altar and a table. For as it calleth it, whereupon the Lord's Supper is ministered, a table, and the Lord's board, so it calleth the table where the Holy Communion is distributed with lands and thanksgiving unto the Lord, an altar, for that there is offered the same sacrifice of praise and thanksgiving."

This testimony of Bishop Ridley's, in favour of the reason and Scriptural warrant for the use of the word Altar, as applied to the Communion Table, is the more remarkable, because he carried his abhorrence of the Romish Expiatory Sacrifice, (for opposition to which he suffered death) so far, that he could not tolerate even the shape of the Romish altars, inseparably connected in his own mind, and, as he judged, in the minds of others, with the notion of such expiation: and was strenuous in his diocese, in causing them to be removed, and boards of some other shape substituted for them. But Bishop Ridley, who suffered death for his opposition, to what he conceived to be the Romish doctrine of a fresh, renewed, repeated or continued Expiatory Sacrifice being offered in the Eucharist, was so far from denying the Sacrificial character of the Lord's Supper, that he used language concerning it, which, at the present day, would probably have subjected him to the full tide of censure, which has been poured by many upon those connected with the Tracts for the Times. e. g.

Pie. "What say you to that council, where it is said, that the priest doth offer an unbloody sacrifice of the body of Christ?"

Ridley. "I say, it is well said, if it be rightly understood."

Pie. "But he offereth an unbloody Sacrifice."

Ridley. "It is called unbloody, and is offered after a certain manner, and in a

men are prepared, as is very likely when they find him against them, to set down Bishop Ridley as a Tractarian and Papist, they must acknowledge that our using the language which he affirmed to be scriptural, does not warrant them in upbraiding us as having departed from the principles of the Reformers.

Let us take another instance : to affirm the sacraments to be not merely signs, but effectual means and instruments for conferring grace ; to speak of the *real* communion in the body and blood of our Lord, is called flat Tractarianism and Popery : and great reproach is cast upon any who venture so to teach. But now all men must allow, that whether these doctrines be true or false, they are not peculiar to the Oxford Divines, nor alien from the principles of the reformers : for the six thousand members of the Parker Society have united to publish works expressly asserting the same. And these works

mystery, and as a representation of that bloody sacrifice ; and he doth not lie, who saith Christ to be offered." *In the disputation at Oxford :—Parker Edition*, p. 250.

Ridley. "Christ, as St. Paul writeth, made one perfect sacrifice for the sins of the whole world, neither can any man reiterate that sacrifice of his ; and yet is the Communion an acceptable sacrifice of praise and thanksgiving." *In his last Examination before the Commissioners.—Ibid.* 275.

Bishop Ridley, then, maintained in the Lord's Supper, a Sacrifice Eucharistic, commemorative, and mystical. For what more than this, has any writer in our Communion at the present day contended ? "The most High," saith the Bishop of Madras in his sermon at Quilon on St. Thomas's Day, 1840, "still deigns to have an habitation upon earth, and a place where all may compass thine Altar, O Lord, to partake of the mysterious Eucharistic Sacrifice." "We have indeed *our* Sacrifice," speaks the Bishop of London, in his charge delivered this year, and *our* altar, and *our* priesthood, to offer the one, and to minister at the other. But the Sacrifice is a spiritual Sacrifice, and the altar is figuratively an altar. We slay no victim, we offer no victim slain : but we commemorate the one great special Sacrifice, properly so called, in the manner appointed by our Lord ; and we continually present unto God that memorial, with prayer, and thanksgiving, and an offering of our substance, and of ourselves, both soul and body ; and so we apply to ourselves, through faith, the results of the one propitiatory sacrifice ; and the whole is rightly, but figuratively, termed a Eucharistic Sacrifice, a Sacrifice of praise and thanksgiving." pp. 10, 11.

As a certain person, lately, opposing the doctrine of Sacrifice in the Eucharist (because, according to his acceptance of the term, "a Sacrifice implies an expiation offered up by him who ministers") has cited Hooker against us, in that he says, "Sacrifice is now no part of the Church's ministry ;" it may be as well to add in this place Hooker's explicit testimony in our behalf : "*This bread* hath in it more than the substance that our eyes behold : *this cup*, hallowed with solemn benediction, availeth to the endless life and welfare of soul and body ; in that it *serveth* as well for a medicine to heal our infirmities, and purge our sins, as for a *sacrifice of thanksgiving*." *Eccles.* Pol. v. 67. If these passages cannot be reconciled, the witness must be withdrawn altogether. But it does not appear that any violence will be put upon his language, by understanding his negation of sacrifice to be, not of sacrifice in any sense, but only of fresh atoning or Expiatory sacrifice : for the existence of which in the Eucharist, I am not aware that contention is or has been made by any writer of our Communion.

are set forth without any qualification or caution concerning the doctrines contained in them. In their first volume they adduce Bishop Ridley affirming that, "True it is, every sacrament hath grace annexed unto it instrumentally. But there are divers understanding of this word 'habet' 'hath;' for the Sacrament hath not grace included in it; hut to those that receive it well it is turned to grace. After that manner the water in baptism hath grace promised, and by that grace the Holy Spirit is given: not that grace is included in water, hut that *grace cometh by water.*" "There is no promise made to him that taketh common bread and common wine; hut to him that receiveth the sanctified bread, and bread[query, wine?] of the Communion there is a large promise of grace made: neither is the promise given to the symbols, but to the thing of the Sacrament. But the thing of the Sacrament is the flesh and blood." "This Sacrament hath a promise of grace made to those that receive it worthily, because *grace is given by it as by an instrument.*" pp. 240, 241. "Of Christ's real presence there may be a double understanding. If you take the real presence of Christ according to the real and corporal substance which He took of the Virgin, that presence being in heaven, cannot be on the earth also. But if you mean a real presence, *secundum rem aliquam quæ ad corpus Christi pertinet, i. e.* according to something that appertaineth to Christ's body, certes, the ascension and abiding in heaven are no let at all to that presence. Whereupon Christ's body after that sort is here present to us in the Lord's Supper; hy grace I say, as Epiphanius speaketh it." p. 213. "I grant it to be true; that is, that Christ is offered in many places at once, in a mystery and sacramentally, and that He is full Christ in all those places: but not after the corporal substance of our flesh which He took, but after the true diction which giveth life; and He is given to the godly receiver in bread and wine, as Cyril speaketh. Concerning the oblation of Christ, whereof Chrysostom here speaketh, he himself doth clearly show what he meaneth thereby, in saying by way of correction, 'We always do the selfsame, howbeit by the recordation or remembrance of his sacrifice.'" p. 217. Again, speaking of baptism, he affirms "the water in baptism is sacramentally changed into the fountain of regeneration." p. 12.

To the like purpose the second volume of the Parker Library brings in Archbishop Sandys, affirming, "In this sacrament (the Lord's Supper) there are two things, a visible sign, and an invisible grace; there is a visible sacramental sign of bread and wine, and *there is the thing and matter signified, namely, the body and blood of Christ; there is an earthly matter, and an heavenly matter.* The outward sacramental sign is common to all; as well the bad as the good. Judas received the Lord's bread; but not that bread which is the Lord to the faithful receiver. The spiritual part, that which feedeth the soul, only the faithful do receive. . . . Here we have a sacrament, a sign, a memorial, a commemoration, a representation, a figure effectual of the body and blood of Christ." p. 88. Again. "Now as the graces of God, purchased for us by Christ, are offered unto us hy the word, so are they also most lively and *effectually by the Sacraments.* Christ hath instituted and left in His Church, for our comfort and the

confirmation of our faith, two sacraments or seals; Baptism and the Lord's Supper. In Baptism, the outward washing of the flesh declareth the inward purging and cleansing of the spirit. In the Eucharist, or Supper of the Lord, our corporal tasting of the visible elements, bread and wine, sheweth the heavenly nourishing of our souls unto life, by the mystical participation of the glorious body and blood of Christ. For inasmuch as He saith of one of the sacred elements, 'This is my body, which is given for you;' and of the other, 'This is my blood,' He giveth us plainly to understand, that all the graces, which may flow from the body and blood of Christ Jesus, are *in a mystery here* not represented only, but *presented unto us*. So then, although we see nothing, feel and taste nothing, but bread and wine; nevertheless let us not doubt at all, but that He spiritually performeth that which He doth declare and promise by His visible and outward signs; that is to say, that in this sacrament there is offered unto the Church, that very true and heavenly bread, which feedeth and nourisheth us unto life eternal; that sacred blood, which will cleanse us from sin, and make us pure in the day of trial. Again; in that He saith, 'Take, eat; drink ye all of this,' He evidently declareth that His body and blood are by this sacrament assured to be no less ours than His; He being incorporate into us, and as it were made one with us."

Hutchinson, whose works form the third volume of the series, may be cited to the same effect. Speaking of Baptism, he says, "*In that bath of Holy Baptism we are regenerate, washed, purified, and made the children of God, by the workmanship of the Three Persons who made Heaven and Earth.*" *Image of God*, ch. 1. Parker Edit. p. 11.

Nor can Bishop Pilkington, whose works form the fourth volume of the Parker Library, be exempted from the charge of Tractarianism, according as it is dealt out by our opponents. As to his public works, he was one of the Commissioners by whom the Book of Common Prayer, at the accession of Queen Elizabeth, was relieved from some of the injuries it had sustained at the hands of Martin Bucer, and Peter Martyr, in King Edward the VIth's reign. He was also one of those who subscribed, by proxy, the Canon of 1571, concerning the deference to be paid by preachers to the Catholic Fathers and ancient Bishops, which our gainsayers find so hard of digestion. Both these facts would suffice to draw down upon his head, if living now, no small share of the reproach which has been heaped upon us. And from his private works, as published by the Parker Society, it will be no hard matter to cite passages which would be denounced as rank Puseyism had they issued from Oxford at the present day. One will suffice; concerning pardon for sin after baptism.

"It is an easy matter to enter into God's Church by baptism; but if thou fall after, how hard it is to rise again, daily experience teacheth. We must repent, fast, pray, give alms, forsake ourselves, condemn ourselves with bitter tears and trembling, work out our salvation, stand in continual war against the devil, the world, and our own affection: which things to do, are more common in our mouths, than in our lives, and more do talk of them

than practise them. God for His mercy's sake forgive us and amend us all!" *Exposition upon Nehemiah*, ch. iv. ver. 16—23. Parker Edition, p. 448.

What, we may fairly ask, what will the mutilators of "The great importance of a Religious Life;" and what will one, who shall be nameless, make of such a sentence?

Lastly, the fifth volume of the Library, containing Archdeacon Philpot's Examinations, has just made its appearance. Of all the Reformers, apparently, few or none agreed more entirely in principle with those who are now reviled as Tractarians, than he did; as is evident from his fourth examination:

Bishop of Gloucester: "I pray you, by whom will you be judged, in the matters of controversy which happen daily?"

Philpot: "By the word of God. For Christ saith in St. John, 'The word that He spake shall be judge in the latter day.'"

Gloucester: "What if you take the word one way, and I another way, who shall be judge then?"

Philpot: "The Primitive Church."

Gloucester: "I know, you mean the doctors that wrote thereof."

Philpot: "I mean verily so."

Gloucester: "What if you take the doctors in one sense, and I in another, who shall judge then?"

Philpot: "Then let that be taken which is most agreeable to God's word." Parker Edit. p. 29.

And thus, the Parker Society have succeeded in showing, that the reformers themselves are as open to the charges of Tractarianism and Popery, as any of those at the present day, against whom the cry has been raised.

These terms, which had been first employed by the Dissenters, to reproach men for their adherence to the *doctrines* of the Church of England, were next used to reproach them for observing the *discipline* of the same. And in common parlance now, the term Puseyite or Papist is used to denote every clergyman, who is at all attentive in observing the rubrics and canons; and this, alas! not among Dissenters only, but among that large portion of members of the Church, both lay and clerical, who seem to think that dissenting newspapers can give them truer information of the doctrines and discipline of their own Church, than the Book of Common Prayer, or the other formularies which the Church has provided for their instruction.

Thus, to revive the daily service, enjoined by the laws of the Church and by the laws of the land, except where reasonable hindrance prevents it, is counted popish; to observe the Wednesdays and Fridays, though enjoined by the rubric and by the canons, is popish; to give notice of the Fasts and Festivals, as enjoined by the rubrics and canons, is popish; to use the baptismal service at the appointed time, and as it stands in the Prayer Book (instead of mangling it *ad libitum*, to avoid the testimony it affords to one of the doctrines complained of), is popish; to use the whole of the marriage service is popish; to read the exhortation in the communion office, which recommends, in certain cases, private confession and absolution, is popish; for a clergyman to place the elements on the table himself, as enjoined by

the rubric, is popish; to cover them over with a napkin, as enjoined by the rubric, is popish; to take care that what has been consecrated is reverently consumed and not desecrated, as enjoined by the rubric, is popish. From this sad abuse of language, people not unnaturally draw the conclusion, that all obedience to legitimate authority; all reverence for sacred things, is to be found only in the communion of the Church of Rome; and when any accordingly are led there to find it, they who, by their abuse of language, have driven them to this conclusion and this course, turn round and revile the Oxford writers as the cause, who have endeavoured to show men that both obedience and reverence are as much provided for by the Church of England as by the Church of Rome; and may be had in the former, to as full an extent as in the latter; unmixed with those fearful errors and heresies which are to be found in Rome. It is the old story of the wolf and the lamb over again.

Unfortunately, on the subject of the duty of celebrating Divine offices according to the laws of the Church of England, our rulers are not agreed among themselves. One of our Prelates, in a letter to one of his clergy, which appeared in the public papers, wrote thus:—

“Granting that various modes of Divine worship may, for various reasons, have become obsolete, which yet may have been the practice of the primitive Church, and *even directed by some of our Rubrics or Canons*, who is to decide upon the propriety of their being again revived? Is every individual minister to take this upon himself? or does it not more properly belong to those who are placed in authority? And may it not be inferred, by their silence, that they consider such a revival inexpedient,—or, at least, indifferent?”

Here, if there be meaning in words, authority is claimed for every Bishop, both to dispense with, and to forbid, the observance of the Rubrics and Canons of the Church; and a man is to measure his duty, not by the laws of the Church, and his own subscription, but by the laxity of his predecessor; until his Diocesan shall recommend otherwise. His Lordship presently adds:—

“When you undertake that you will ‘conform to the Book of Common Prayer,’ the object of requiring this declaration from you is, to secure the use of the general ‘Form of the Morning and Evening Prayer, and Administration of the two Sacraments,’ *in opposition to other forms, or to the extemporaneous composition of the Minister.* [These italics are his lordship’s.] Essential and honest conformity is here meant; not a scrupulous adherence to petty ceremonies, which time may have rendered obsolete, and of which the lawful authorities of the Church had never required the restoration.”

The same Bishop has since promulgated to the Church at large, his views on the subject of Obedience to the Rubric; and in his charge to his Clergy, p. 9, speaks thus:

“I conceive that *when you sign a declaration, that you will conform to the Book of Common Prayer, and to every thing contained therein, you bind yourselves to use in general that form in the administration of the Church Services, rather than the Missal of the Roman Catholics, on the one hand, or*

the Directory of the Puritans on the other hand ; and *not* that you will with more than Chinese exactness, make a point of conscience to *adopt every expression and implicitly follow every direction therein contained*, notwithstanding any changes which altered habits of life, or altered modes of thinking may have rendered expedient."

The Italics are my own, to mark the sentences in his lordship's exposition which I find in myself a difficulty in reconciling.

On the other hand, the Bishop of Down and Connor, Dr. Mant, in his "Clergyman's Obligations," speaks thus :—

"Having thus noticed our obligations to adhere to the Rubric, we pass on to a consideration of such EXCUSES as might perhaps be advanced, with the greatest show of probability, for our departure from it, premising only an observation which is applicable to all cases of the kind,—that *any* departure is at variance with that fundamental principle of 'an universal agreement in the public worship of Almighty God,' on which all the Rubrical enactments of our Church are founded.

"First, then, our own *private judgment* is not a sufficient reason for departing from the directions of the Church [and recites Dean Comber, saying,] 'that for any Minister to come short of, or go beyond, the provisions of the Church, argues intolerable pride and folly, and discovers such a presumption as admits of no excuse.'

"Secondly, we are not justified in departing from the directions of the Church, in compliance with the *wishes or solicitations of our parishioners*. Indeed, our ordination vow points out to us our duty in such a case, and at the same time supplies us with a safeguard. For we by that vow engaged, not only to regulate our ministration by the laws prescribed for that purpose, but also to 'teach the people committed to our cure and charge, with all diligence to keep and observe the same.' The solicitations of the laity in this behalf may be judged to proceed, in a great measure, from ignorance of the duty and obligations of the clergy ; for surely no reasonable layman would knowingly endeavour to seduce his spiritual pastor from the observance of his plighted faith.

"*Custom, again, or example of others*, is not a justification of us.

[He assigns his reasons, and adds presently what comes home to the case before us.]

"Still more, however ; as the example of those of his own order would not justify a clergyman in deviating from the directions of a plain and express Rubric, *so neither would he be justified by the EXAMPLE OR JUDGMENT OF HIS SUPERIOR IN THE CHURCH*. In all doubtful matters concerning the Book of Common Prayer, the Church provides, that, 'the parties that so doubt or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same.' But then this authority is given to the Bishop with the special condition, 'that the same order be not contrary to any thing contained in this Book,'—namely, the Book of Common Prayer. Whence it appears, as a learned ritualist before cited (Archdeacon Sharp) hath well observed, that, 'in all points, where the Rubrics are plain and express, the Ordinary has no

authority to release any Minister from that obedience which he owes the Church in what she commands in our Rubrics ; and that in such points he is as much prohibited from making innovations, as the meanest parochial Minister.’ ”

Now, in order to judge which of these two learned Prelates has right on his side, it will be desirable to see whence arises the clergy’s obligation to obey the Rubric. It arises from three sources :—

1st.—The Act of Uniformity, enjoining every Minister “ to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Public and Common Prayer, in such order and form as is mentioned in the said Book,” 13, 14 Car. II. cap. 4. § 2, and “ no other,” § 17. on pain, § 24. of one year’s sequestration, and six months’ imprisonment, for the first offence ; one year’s imprisonment, and deprivation, for the second ; and deprivation and imprisonment for life for the third, if beneficed,—1 Eliz. c. 11. § 4, 5, 6 ; and of one year’s imprisonment for the first offence, and imprisonment during life for the second, if unbeneficed,—Ibid. § 7, 8.

2ndly.—The Canons of the Church, which require of every person previous to his admission into the ministry, or to any ecclesiastical function, that he shall pledge himself by his own hand to “ use the form in the said Book prescribed, in public Prayer, and administration of the Sacraments, and none other ; on pain, in the first place, of *suspension* ; in the second, of *excommunication* ; in the third, of *deposition* from the ministry.”—Canons of 1603 ; Canons 36 and 38.

3dly.—The engagements into which, as the terms of admission to orders, and to any benefice or employment in the Church, every clergyman is required to enter, so repeatedly, that every incumbent must have done so six times at least. First, by *subscription* prior to his ordination as Deacon, according to the 36th Canon ; secondly, by *subscription* prior to his ordination as Priest, according to the same ; thirdly, in his *vow* at ordination to the Priesthood ; fourthly, by *subscription* prior to his admission to his benefice, according to the 36th Canon ; fifthly, by declaration by word of mouth, before the Bishop, that he would conform ; sixthly, by his declaration in church in the presence of the people, to the same effect.

On all which, Archdeacon Sharp draws this conclusion : that “ whosoever among the clergy either adds to it, or diminishes from it, or useth any other rule instead of it, as he is in the eye of the law so far a *non-conformist*, so it behoves him to consider within himself, whether, in point of conscience, he be not a breaker of his word and trust, and an eluder of his engagements to the Church.”

Not, however, to dwell upon the appeal to conscience, which is not cognizable by any earthly tribunal, this conclusion, as regards the civil and ecclesiastical courts, seems inevitable : namely, that any clergyman, who, upon the strength of the Bishop of ———’s suggestion, shall neglect to observe any plain and express Rubric, will subject himself to indictment at common law, at the hands of any of Her Majesty’s subjects who shall think fit to lay

the same : and to proceedings in the ecclesiastical courts, at the hands of any member of our communion who may be pleased to institute them. That if he be indicted in that Bishop's own courts, that Bishop must himself, or by his official, pronounce sentence against him, and publicly suspend him from the ministry for acting upon the instructions which he himself gave in his Episcopal Charge.

This holds, also, for breaches of the Canons ; not, indeed, as respects indictment at common law, but as regards proceedings in the ecclesiastical courts : all the courts being agreed that the Canons do bind the clergy of all ranks, though (as some say) not the laity.

I trust there is neither real nor apparent disrespect to the Episcopate, or any of its members, in thus plainly stating the inconveniences likely to arise from any attempt to apply to the *written laws* of the Church an exercise of authority, which seems only legitimate and free from exception, as regards any *unenjoined customs*.

It seems but right to add the Testimonies of the Bishops of London and Exeter, in support of the stricter view, which Bishop Mant has set forth.

The Bishop of Exeter, in his charge for 1839, p. 68, observes, " Here, I cannot forbear entreating you all to follow the directions of the Rubric." And in his charge for the present year, he says, " Let me again impress on you—what three years ago I brought to your attention—the duty of a faithful observance of the Rubrics. True it is, that inveterate usage may be pleaded for the nonobservance of some of them. But of these not all, perhaps not one, may have been irreclaimably lost. Be it our care to revive what we may ; but certainly, not to permit any others to fall into disuse." p. 10.

The Bishop of London, in his charge delivered this year, speaks still more strongly to the same purpose : " Every Clergyman is bound, by the plainest obligations of duty, to obey the directions of the Rubric. For conforming to them in every particular, he needs no other authority than that of the Rubric itself. We ought not to be deterred from a scrupulous observance of the rites and customs, prescribed or sanctioned by our Church, by a dread of being thought too careful about the externals of religion. If we are not to go *beyond* her ritual, at least we ought not to *fall short* of it ; nor to make her public services less frequent, nor more naked and inexpressive, than she intends them to be. In saying this, I am not holding any new language. In my charge to the Clergy of the Diocese of Chester in 1825, I used these words. ' A strict and punctual conformity with the Liturgy and Articles of our Church is a duty, to which we have bound ourselves by a solemn promise, and which, while we continue in its ministry, we must scrupulously fulfil. Conformity to the Liturgy, implies of course an exact observance of the Rubric. We are no more at liberty to vary the mode of performing any part of public worship, than we are to preach doctrines at variance with the Articles of Religion. . . . ' An honest endeavour to carry out the Church's intentions, in every part of public worship, ought not to be stigmatised as popish, or superstitious. If it be singular, it is such a singularity

as should be cured, not by *one* person's deserting from it, but by *all* taking it up. . . . Far from questioning the *right* of the Clergy to observe the Rubric in every particular, I know it to be their *duty*; and the only doubt is, how far are *we* justified, in not *enforcing* such observance in every instance." pp. 30, 31.

Before leaving this subject, I cannot but express my wish, that some of our spiritual Fathers had seen fit to treat, more fully than has as yet been done, of a point connected with it, on which their public opinion might afford relief to many scrupulous minds: viz. by declaring what, in their judgments, form sufficient and reasonable hindrances, according to the intent of the Church, to the public celebration of the daily service, otherwise enjoined upon every Curate that ministereth in a Parish Church or Chapel, by the Canon in the beginning of the Prayer Book. For though it be very true that every Clergyman has his own Bishop, at whose mouth he may seek and receive instruction on this or any other point that troubles him; it is also true, that many through personal timidity and bashfulness, others through fear of intruding upon the little time which the large and overwhelming Dioceses of our Bishops leave at their disposal, are deterred from making the application; to all these the judgment of their Diocesan, delivered ex Cathedrâ, would afford relief and comfort.

APPENDIX.

THE passage in the charge of the Bishop of Madras, alluded to at page 6, is this:—

“The primitive Church of Christ had [fasts and festivals] not cold, formal, and ceremonial, as is too often the case in the present day: but as a fast was with them *really* a fast, so was a festival *really* a festival. The more we assimilate our customs in these matters to the primitive Church, the nearer we approach Christ and His Apostles. The religion of the Gospel has waxed cold in love, in proportion as it has lost sight of godly discipline, and genuine Christian usages. A better spirit, however, is now awake! and I trust the time is not very far distant, when members of the Church of England will not be ashamed to practise self-mortification and abstinence during Lent; not to be seen of men, but simply and humbly, as our Lord has enjoined them to do, and to rejoice, as Christians ought to rejoice, when called upon to commemorate the Incarnation or the Resurrection of Him whose name they bear.”

Thus the very things, the observance of which, though enjoined by the Church, is too frequently denounced in England as popish, and the revival of them spoken of as one of the marks of Puseyism, are welcomed by a Bishop who has to carry the Gospel among the heathen, as valuable aids to his undertaking. It is difficult to conceive how the adversaries of Dr. Pusey could, if they had desired it, have done him greater and more lasting honour, than by coupling his name, as they have done, with so many things which nothing but their own want of information led them to regard as objectionable; but which are found, upon examination, both to deserve and receive the commendation of those most competent to speak upon the subject. The term “Puseyite” has really become, for the most part, synonymous with “Ecclesiastical,” or “Canonical.” Whether such a state of things is desirable, or calculated to advance the cause of truth, and not rather to promote confusion in men’s minds, and to dispose people to receive

as truth whatever may proceed from Dr. Pusey, even though it should be erroneous, it is for them to consider who, by their reckless vituperation, have contributed to this result.

The following are the terms in which the Bishop of Toronto speaks of those against whom the memorials to the Archbishop of Canterbury have been directed. The extract is from his charge delivered to his clergy 9th September, 1841.

“The Church of England is essentially missionary, and enjoys powers and facilities for the exercise of this attribute, never possessed before by any national establishment; and if in this Diocese we put forth her distinctive principles in gentleness and candour, but with uncompromising firmness, her rapid progress is certain: while the errors and superstitions of the Church of Rome, on the one hand, and the crude and inconsistent heresies of Dissenters on the other, will be strikingly exposed to every thinking mind.

“Our Church, my reverend brethren, recognizes in the truths of Revelation a most invaluable gift from God to man: not the discoveries of science, but communications from Heaven; and she understands them as they were understood by the primitive disciples to whom they were at first revealed. She pronounces every novelty in their interpretation as at once condemned, because unknown to the first recipients of God’s holy will; and she admits of no sure way of getting at their interpretation, but by tracing it backwards to the first witnesses. Hence the writings of the Fathers, or early Christian authors, are valuable, not so much for the opinions they contain, as for the facts which they attest. Matters of fact are capable of historical proof, and therefore each particular doctrine is susceptible of the test, by which we ascertain whether it was received in the Church from the beginning. If so received, it becomes our duty to submit our private judgment to the catholic voice of antiquity. Now the Book of Common Prayer contains all those doctrines of Scripture which were acknowledged and believed by the Church universal in the primitive age, and rejects any other as spurious and unsound, or supported by insufficient evidence; and in this we perceive the just and reasonable limit which she places on private judgment,—a limit readily admitted by the most scrupulous in all matters. To ascertain the customs and manners of the Romans, for example,—their policy, jurisprudence, and principles of religion,—we have recourse to their ancient records and historians, and we would hold in contempt the man who preferred to such authorities his own vague and foolish conjectures. And is it not still more necessary, in order to guard against error in our religious enquiries, to have recourse to the Scriptures, which are the early records of Christianity, and to their most ancient expounders. The Scriptures possess an authority of their own, wholly distinct from, and superior to, any other records of former times. They have been deposited from the first in the Church, and their true interpretation, as regards their great doctrines, must of necessity be that which she has declared in her authorized formularies and creeds. These creeds, and a great portion of the formularies of the primitive Church, have

been adopted by ours, so far as they can be clearly proved by Scripture. For the Church of England requires nothing to be believed as necessary to salvation, but that which is either plainly contained in the revealed Word of God, or may be clearly proved therefrom. She gives countenance to no loose fancies, whether termed Evangelical or Catholic, but appeals to the Bible, and insists only upon such doctrines as may be proved to be historical facts, derived from the Apostles, and retained in the Church from the first. Such is the acknowledged basis on which the Church of England establishes her principles, and proves herself Catholic and Apostolic. Nevertheless, her true nature and character seemed, till lately, to have been in a great degree forgotten, or very little understood, even by many of her professed children. The writings of her reformers and martyrs, who constantly refer to primitive antiquity for the truth and soundness of their doctrines, were little read, and hasty and indistinct views on many important points began to be adopted, even by many of the clergy, who ought to have been better instructed. Low views of the Sacraments, and of the priestly office, were publicly avowed, and taught from the pulpit. A fearful neglect of obedience to the Church had become so very general, that it ceased to be considered a duty. Erastianism was openly asserted by many of our rulers, and too frequently acquiesced in by the clergy. There was also a faint-heartedness among sincere churchmen,—a disposition to sit still and await the storm,—a want of that bold and faithful spirit, which fearlessly proclaims and fights for the truth. These evils were making great and alarming progress, when a few devout and learned men, manfully and heroically came forward to stem the torrent, hopeless as the attempt seemed at first to be. Nor have they failed in succeeding to a great extent in the attainment of their object. They have been instrumental in reviving most important and essential truths, and in awakening the members of the Church to a higher estimate of her distinctive principles. They have called forth new and increasing energy in both clergy and laity. They have animated the lukewarm, regulated the course of the more zealous, and rescued the works of the ancient Fathers from the scorn of ignorance, and the pillars of the Reformation from oblivion. The tenor of their teaching has been, like their lives,—holy, meek, and consistent with the spirit of Christianity; and they have, by their writings, caused the voice of the Church catholic to be heard through the whole of the British dominions. But while I readily accord a high meed of praise to men who have been thus active in producing a change so salutary in our Church, I by no means consider them perfect, or possessing any other authority than that of individual writers. Nor do I profess to agree in all their opinions, much less in some of their expressions. To avoid one error, they have not at all times steered sufficiently clear of another; but it is our duty, as Christians, to judge by the general effects and intentions, and not by incidental observations; and in the present case, after making all the deductions which the most rigid justice can demand, an amount of merit still remains to which few writers can pretend.

“Such members of our communion, if, indeed, they can be called mem-

bers, as are opposed to the recognition of any authority in the Church,—to any divine title in the appointment of our ministers,—to any deep and awful views of the Sacraments,—to self-denial, discipline, and obedience,—will condemn the writers to whom I have alluded, as promoters of unheard-of novelties and idle disputation; but those who believe and value the principles of catholicity, will guard themselves scrupulously against general censure, even when lamenting and opposing particular faults. They will speak of such authors kindly and respectfully, as men engaged in the same good cause, and be more disposed to dwell upon their excellencies than their deficiencies.”

I add the following extract from the Bishop of Glasgow's Charge, 1842, p. 19.

“As to the doctrines which have been revived or recommended in the South, it becomes me not to give any opinion. Considered simply as principles of the doctrine of Christ, I find not that they have been condemned by any who, by learning and research, have qualified themselves to pronounce a judgment. Some strange opinions have, no doubt, been associated with the elucidation of orthodox views; and unwise practices, there is reason to fear, have been founded upon them by young men, whose zeal in a new path has greatly exceeded their discretion. A wise and learned head has remarked, that upon the great mass of the people the revival of obsolete usages has the same disadvantageous effect as the introduction of positive novelties; a truth to which the ardent and inexperienced cannot pay too much attention. But still I am satisfied that, under the overruling providence of God, real and substantial good will result from this apparent evil. The rapidity with which the notions alluded to have spread, and the eagerness with which they have been received in many quarters, where no motives but good ones can be supposed to have operated, show, at least, a consciousness of some defect; and though in several instances, dangerous speculations may have been countenanced, and foolish ceremonies introduced, there is no doubt that important conclusions have at the same time been established, which will ultimately lead to clearer views both as to the constitution and the proper authority of the Church. Already I perceive that the chaff begins to be separated from the wheat; that the dross is cast aside, and the precious metal retained; and in due time we may piously trust, the evil will altogether disappear, and an important benefit remain behind.”

As it seems hardly right, altogether to withhold the Testimony of approval, as far as it extends, which the movement has received from the English Prelates; I further subjoin extracts from the Charges of the Bishops of Lincoln, Exeter, Oxford, Salisbury, Llandaff, and St. David's.

From the Bishop of Lincoln's Charge, 1837.

“There still remain many interesting topics on which, if the time would allow, I would gladly enlarge. But I must leave them untouched. I allude more particularly to the Tracts published by a Society of learned and pious men connected with the University of Oxford, whose object is to recall the minds of men to the contemplation of primitive Christianity, and to bring

back the Church to a closer resemblance to the form which it bore in its earliest ages. It may be that they have in some instances exposed themselves to the charge of being influenced by too indiscriminate an admiration of antiquity, and of endeavouring to revive practices and modes of expression which the reformers wisely relinquished, because experience had shown that they were liable to be perverted to the purposes of superstition. If, however, in the pursuit of a favourite object they have run into excess, let us not, on that account, overlook the good which may be derived from their labours. While we read their writings, our attention can scarcely fail to be directed to certain subjects especially deserving it at the present juncture—to the unity, for instance, and the authority of the Church—subjects on which we have so long been silent, that the very terms seem strange to the ears of our congregations, and the mere mention of them is almost regarded as implying a wish to invade the right of individual judgment; at a time, too, when we are told that the care of religion does not fall within the province of the civil Magistrate, and that Christianity itself ought to receive no especial favour at his hands, but only to share his protection in common with Mahometanism or Heathenism, it cannot but be beneficial to the ministers of the Church of Christ to have their thoughts turned to that period of its history when it stood in the relation to the State to which they who maintain the opinions just described would gladly reduce it—when the civil power either persecuted or neglected it. In the self-denial, the disinterestedness, the patience, the meek but uncompromising fortitude of the first converts, we are furnished with the model which we must strive to copy, in case it should please God to place us under similar external circumstances. Let us humbly beseech Him, my brethren, to infuse into our bosoms some portion of the spirit by which they were animated—of that spirit which caused them to regard the loss of every worldly possession, nay, of life itself, gain, if they could convert it into an occasion of manifesting their entire, their unreserved devotion to his service.”—*Bishop of Lincoln's late Charge.*

From the Bishop of Exeter's Charge, 1842, p. 5.

“The University of Oxford has recently been identified, in the judgment of the inconsiderate, with the authors of what are commonly called ‘The Oxford Tracts.’ It is well, therefore, that measures have been taken by the University itself, to teach authoritatively, on those important subjects on which private members of that body have used the liberty, which undeniably belonged to them, of setting forth their sentiments without authority. The result of the unauthorized teaching has, I fully believe, been, on the whole, very highly useful to the cause, not only of sacred learning, but also of true religion. Whatever may be the clamours with which these writers are assailed, and while I think that in some important particulars they have erred in doctrine—and that in others, both important and unimportant, they have been injudicious in their recommendations of practice, I scruple not to repeat the avowal, which I made to you three years ago, of my own deep sense of the debt which the Church owes to them. The candid ecclesiastical historian of the nineteenth century, whatever else he may say of these men, will hereafter point to them, as having most largely contributed, by their own energies

and by exciting the zeal and energy of others, to that revival of a spirit of inquiry into the doctrines of the primitive Fathers, into the constitution of the Church of Christ, and, generally, into matters of high importance to the cause of Gospel Truth, which has spread with a rapidity wholly unexampled since the days of Cranmer. But I enlarge not on these points. He whose station best entitles him to speak of these writers, their own venerated diocesan, has anticipated all other testimony. My object is, to do an act of simple justice to them, at whatever hazard of sharing in the obloquy, which has been heaped not only on them, but on many who, differing from them in important particulars, as I have declared myself to differ, do yet, like me, regard them with respect and gratitude, as good, and able, and pious men, who have laboured most earnestly, and, on the whole, very beneficially, in the service of the Church of Christ."

From the Bishop of Oxford's Charge, 1842, p. 19.

"That in spite of these faults, the Tracts for the Times have, from their commencement, exerted a beneficial influence among us in many respects, must, I should think,—even their enemies being their judges,—he admitted. Their effect even upon those who are not in communion with our Church,—the Dissenters and Romanists,—has not been immaterial; and within the Church it is impossible to mark the revival of Church principles which has taken place among us, the increasing desire for unity—the increasing sense of the guilt and evils of schism—the yearning after that discipline which we have so much lost—the more ready and willing obedience to ecclesiastical authority—the greater anxiety to live by the Prayer Book—the better observation of the Fasts and Festivals of the Church—the more decent ministration of, and deeper reverence for, her sacraments—growing habits of devotion and self-sacrifice,—it is impossible, I say, to see these things, and their growth within the last ten years, and not acknowledge that, under God, the Authors of the Tracts have been the humble instruments of at least bringing them before men's minds, and of exhibiting in their own lives their practical fruits."

From the Bishop of Salisbury's Charge, 1842, pp. 1415.

"You will allow me to remind you that, three years ago, without entering into particulars, I expressed a hope generally, that, whatever extravagancies of opinion might be seen in some quarters, the theological movement which has taken place in these late years, would, on the whole, by eliciting and illustrating the truth, confirm the principles, and strengthen the position of the Church. Nor do I even now see any sufficient reason to change the opinion I then declared. And believing, as I do, that the pious and learned men in whose writings these controversies originated, have been instrumental in bringing forward important truths from comparative neglect, I cannot too much deprecate the harsh and sweeping condemnation not unfrequently passed upon them, as if their productions had been productive of unmixed evil. Much as I dissent from some of their opinions, and disapprove of the manner in which they have been expressed; and exaggerated as their views

appear to me on many points, I cannot refuse to acknowledge that in several and weighty respects we are deeply indebted to them.

"They have been the chief instruments in reviving the study of sound theology in an unlearned age. They have raised the standard of the ministerial character, by teaching men to trace the Commission of the Clergy, through his Apostles, up to our Blessed Lord himself, and to see in this the sure warrant for their work. They have impressed upon the Clergy the obligation of walking orderly according to the laws and regulations of the Church in which they are commissioned to minister. They have successfully vindicated the important truth of the nature and constitution of the Church, from the vague and lax notions which used too generally to prevail respecting it. They have given the Sacraments their due place in the scheme of our holy religion, as contrasted with those who would make them little else than bare signs and symbols, instead of channels of regenerating and sanctifying grace. They have warned men not to rest contented in the mere beginnings of a Christian life, but to endeavour still to go on to perfection, encouraging them to aim continually at a higher standard of holiness, devotion, self-denial, and good works. Now, I do not say that the teaching of the writers in question has been free from all objection on these subjects, on the contrary, it may be there has been throughout, a disposition to exaggeration; and there is, perhaps, no one of the above points on which statements more or less objectionable might not be found in one or other of the writings of this school of divines. Still, in the main, the tendency of their works has been, in my judgment, to establish sound views in the Church on the above important heads of doctrine; and for this they deserve our thanks."

The Bishop of Llandaff, though he speaks with greater apprehension than some of his brethren of the evils possible or likely to ensue from the movement, yet feels at liberty to bear the following testimony in its favour, in his charge for 1842:—

"I know they [the Tracts and kindred publications] originated in a desire to correct a laxity of opinion, or rather a culpable thoughtlessness, and a superficial knowledge of divine things, too frequent among those who were educated for the ministry: and they have brought many minds to think seriously, to feel deeply, and to reason justly, upon points which, in the last age, were either little understood, or little regarded. They have opened sources of information, and excited a spirit of inquiry among theological students, which may be productive of much good. In particular, they have displayed, in all its fulness and beauty, the nature of that heavenly institution, the CATHOLIC CHURCH OF CHRIST: they have developed the characters of unity, of sanctity, of authority, which belong to it; and they have raised an awful sense of the mystery of man's redemption, and of the means which the Church is commissioned to employ for impressing upon all her members a constant veneration and love towards the Redeemer, and for enabling them to make a personal application of his merits, to the benefit of their own souls." p. 11.

"I will admit that the writers have laboured conscientiously and zealously to

restore the spirit of our discipline, in many respects falling into decay,—that they have exercised a salutary influence in turning the minds of all, laity as well as clergy, to a due consideration of the awful mysteries of our Redemption, to which the whole of our ritual bears a continual and a close relation,—that the feelings have been softened, the heart subdued, the power of devotion kindled by their commentaries on our Liturgy,—and that men have been taught to value that highly which, because it had become familiar, they were too apt to slight; and to see a force, a beauty, and a connexion with their own spiritual welfare, in many parts of public worship, in which they had often carelessly or ignorantly joined.

“More than all, they have succeeded in awakening the soul to a just sense of that holy brotherhood, the CATHOLIC CHURCH OF CHRIST, into the privileges of which we are admitted by baptism, and in communion with which we must endeavour through life to continue, if we would inherit the blessing prepared for us from the beginning of the world.” p. 18, 19.

The Bishop of Sodor and Man alludes briefly to the matter thus:—“The condition of the Church of England has been for some years rapidly and greatly improving. The younger Clergy are generally much better educated than they formerly were, and have, as a whole, become much more intelligent, zealous, and active; and the love borne to them by the people is consequently greatly on the increase. I thank God for it; and take courage, and pray God that we too may go forward in this movement.” If our opponents shall claim their share of this testimony, far be it from me even in thought to wish to withhold it; only as the Bishop has not excluded the Tractarians (as they are called), let not them attempt to do so.

I come, lastly, to the charge of the Bishop of St. David's. To this it will be preferable to refer the reader, rather than run the risk of weakening the force of his testimony, by merely giving extracts from it. But the general drift and purport of his observations may be briefly stated thus. 1. The Bishop bears testimony to the reality and extensive prevalence of the evil, which the movement sought to correct, p. 42-44. 2. To the important improvement which it has been the means or occasion of effecting in the tone and direction of theological and clerical study, p. 37. 3. Also to the deep conscientiousness and warm earnestness with which practical good has been sought by it; and to the extraordinary exertions to which it has given rise among the friends of the Church, p. 38. Lastly. He states at some length the grounds which lead him to look forward to the result with hope, little, if at all, alloyed by those alarms which it has awakened in many breasts. These alarms he employs nearly thirty pages to dissipate; which he seeks to do, not only by a general appeal to the integrity and faithfulness of those among whom the principles of the movement have found favour, but also by particular examination of all the principal points which have been singled out, as affording ground for alarm. In these he shows, that though reasonable occasion for offence, and in some instances for reproof and interference, may have been afforded by the manner in which some of these subjects have been treated, or by inconsiderateness of language and expressions, yet that there is nothing which, upon calm consideration, can lead reasonable men to impute

dishonesty of purpose, or want of Church-faithfulness, to the writers: that the difference between them and their accusers is oftentimes only verbal, or founded upon misapprehensions, which disappear upon inquiry; and that there is nothing which need disturb the peace of the Church, nor which may not be safely left to await the issue of free discussion.

I cannot forbear adding to these English testimonies one more from America, taken from the Bishop of New Jersey's "*Impressions of the Church of England*," pp. 38, 39.

"But some will surely think, that Oxford has within it elements that must divide and rend the Church; and ask, in honest earnestness, is there not serious danger from that controversy? Yes; just as much as from the breeze that stirs the stagnant waters of the pool; or scatters, before their time, the dead leaves from the trees upon the hill. I mean to say, without a word that can give just offence to any man, that, whatever is personal, and local, and occasional, in this question, (far less agitating in the Church of England, than you suppose,) is rapidly passing away. A year, or two, or three, will place it with the things that were, so far as its peculiarities are concerned. But the appeal made, when violent hands were laid upon the Church, to the principles of Churchmen; the assertion of the Church's character and rights, as independent of, and far above, the State; the summons to the ancient faith, the ancient discipline, the ancient worship; the impulse given, in every quarter of the Church, to ancient piety, and ancient holiness, and ancient charity—these will remain, as blessings to mankind, when every name that has been mixed up in this strife of tongues shall be forgotten."

With this I conclude. And if in writing, selecting, or publishing any thing in the foregoing collection, I have done otherwise than became my Christian calling, and my ministerial office, I humbly desire pardon of God, and of His Church: and entreat any who may think that I have erred, of their charity, to join their prayers to mine, that that pardon may be granted, through Jesus Christ our Lord.

[Since the above was in type, an opportunity of obtaining information concerning the Church in Sweden, of which so little is known in England, was afforded me by the Chaplain to the Swedish Embassy in this country. It seemed sufficient cause to justify the delay of the Second Edition; and I have great pleasure in adding it in the following Supplement.]

SUPPLEMENT.

A Letter on the Apostolical Succession in the Church of Sweden, and the Constitution of the said Church, by the Rev. G. W. Carlson, Chaplain to the Swedish and Norwegian Embassy, and Pastor of the Swedish Church in Princes Square.

London, December 28, 1842.

HON. AND REV. SIR,

HAVING lately perused a work of yours, called "A Collection of Papers connected with the Theological Movement of 1833," I found there, in a chapter relating to the Church affairs of Sweden, so many typographical errors and misstatements, that I considered myself bound to draw your attention to this fact, as I am the only Swedish clergyman in England, and the said errors and misstatements might otherwise have passed unnoticed. For this purpose I inclosed in my letter to you the other day a list of errata¹, in

¹ "Page 64, line 11 from the bottom, for Upsal read Upsala, and so wherever it occurs. Page 65, line 15, for 1528 read 1531; line 18, for Upsalensis read Upsaliensis; line 20, for Upsali read Upsaliæ; line 21, for Caruti read Canuti; line 22, for Paulin Justin read Paulinum Justen; and for Bothrido read Bothvido, and so wherever he is mentioned; line 27, for Suno read Sunonis; line 4 from the bottom, for Lunden read Lund. Page 73, line 3, for Esu read Erik; line 4, for Gustafs Benzelsterna read Gustaf Benzelstjerna; line 14, for Swedo read Sveo; for dai read Olai; line 17, for Tillburga read Tillberga, and so elsewhere; for Westennania read Westmannia; line 23, for Wadsterna read Wadstena; line 24, for Henrici Tidemann read Henricus Tideman; line 31, for Steineman read Stjerneman; line 32, for Swarti's read Swart's; line 37, for Summanvader read Sunnandväder, and so elsewhere. Page 74, line 3, for Emkein read Ericksson, and so elsewhere; line 12, for 1525 read 1528; line 14, for Stragnas read Strengnäs, and so elsewhere; for Skyke read Skytte; line 23, for Braske read Brask, and so elsewhere; line 30, for Abo read Orebro; line 5 from the bottom, for Petri Andreas Magnus read Petrus Andreæ Swart. Page 75, line 7, for Mans Janson read Mäns Jonsson; line 10, for Harald Manson read Magnus Haraldson. Page 76, line 24, for fourteen read twelve; line 25, dele Abo and Borgo; for Gottemburg read Götheborg; line 26, for Hernäsand read Hernösand;" line 32, for two of these, Abo and Borgo, are now under the dominion of Russia, read Abo and Borgo in Finland, now under the dominion of Russia, were formerly Episcopal sees of the Swedish Church. The sheet was struck off before these reached me. As they are almost wholly errata in the spelling of proper names,

order to give you an opportunity to have the said errors corrected in a second edition of your work, which I heard was about to be published. Now I beg leave to present you my best thanks and compliments for your highly esteemed letter to me of the 12th inst., in which you very kindly acknowledge the receipt of the said list of errata, which I had taken the liberty of transmitting to you, and in which you also ask me for some other information, respecting the present state of the Church of Sweden, requesting an early answer, if possible. As I feel myself most anxious to give you any assistance in my power, I hasten to send you the following reply, at the same time soliciting your kind indulgence for the imperfect manner in which the same is given, for which I plead shortness of time and pressing official duties, which I hope you will consider as a sufficient excuse. I think that I shall best meet your wishes by observing the following plan in my present letter, namely, in the first place to make some observations as regards the above mentioned chapter relating to the Church affairs of Sweden, and after having done this, to answer all your questions seriatim.

My first observation shall be about the legitimacy of the Apostolical Succession in Sweden, which is stated in your work, (p. 54.) "to be not wholly free from doubt, but maintained with great probability among themselves (the Swedes), and said to be recognised by the Romanists." On entering upon this subject, I am glad to find that the Rev. Mr. Warter has trodden the way before me, he having, after some investigation in the matter, come to this conclusion² (p. 72.), that "upon the whole, there did not seem sufficient reason for withdrawing the name of Sweden from the answer to the 20th question in the Manual." However, I shall make some observations of my own on this subject, by which I will endeavour to remove the doubt about the legitimacy of the said succession in Sweden, which is still entertained by some of the Clergy in England.

Upon the authority of Professor Fant, the Venerable President Dr. Routh has questioned, whether the episcopal succession ceased with the first Archbishop of Sweden, or not, as the consecration of the second archbishop should depend upon that of Bishop Bothvidus Sunonis, whose own consecration is nowhere mentioned. The only authority in this way to rely upon, which I have in my possession for the present, is "*Episcopascopia Svio-gothica*," by the well-known and learned Bishop Dr. Rhyzelius; and it is true, that the consecration of Bishop Bothvidus Sunonis is not mentioned there, but this omission is of no consequence, so far as there are very few bishops whose consecration is mentioned by Dr. Rhyzelius. I have no

I did not think it necessary to cancel the sheet. Some of them are, perhaps, fanciful, as Upsal, generally speaking, obtains as much in English for the Swedish Upsala, as Londres does in French for the English London; and as Upsalensis is the mode used in the King Gustavus' letter, it may be questioned whether it is not as correct as Upsaliensis. But be that as it may, I desire to express my best thanks to Mr. Carlson, for his kindness in calling my attention to errata which I had no other means of correcting, having faithfully copied the papers sent to me: and also for his information concerning the Church of Sweden, which will, I am sure, be read with the greatest interest by very many in England.—*Note by Mr. Perceval.*

² This is a mistake: these words are my own.—*By the same.*

doubt, that I might be able to ascertain, whether the consecration of Bothvidus really has taken place, if I had access to the archives in Sweden, where this fact certainly can be traced³. However, the probability of the case is so strong, that it almost approaches to a certainty; for it is by no means likely, that Gustavus Wasa should have allowed any the least omission in this matter, as he was very anxious to keep up the apostolical succession in Sweden, which is to be seen from that single fact, that he proposed to the Chapter of Westeras to elect Dr. Petrus Magni as Bishop of that Diocese, which proposal being supported by the consent of all, the Pope was written to on the subject. As soon as the letter arrived, the choice was confirmed by the Pope, and the elected Bishop, who for a long time had resided in Rome, being in particular favour at the court of the Pope, and serving him as a chancellor, was ordained to his high office by a Cardinal. Dr. Rhyzelius here truly observes (as it is translated in your work, p. 74.): “it is certainly said, and very credible, that the cautious King Gustaf Eriksson, who had already in his thoughts the reformation of religion, did for this cause desire to have the Bishop ordained in Rome, that he might have a canonically-consecrated Bishop in the kingdom who could ordain others; and that the papistical should not, after our Church had separated from them, be able to charge us with not having *successionem apostolicam*, or not being canonical, or not having properly ordained Priests. That the king had this on his mind may be inferred, and the inference is strengthened by what afterwards took place; for the king caused this Bishop, Peter Manson (lat. Petrus Magni), who had been consecrated at Rome, not only, on the 5th of Jan. 1528, to ordain and consecrate three Bishops, viz. M. Magnum Haraldi to Skara, M. Magnum Sommar to Strengnäs, and M. Martinum Skytte to Abo, but also, in the year 1531, the Sunday before Festum Michaëlis, in the Grey Friars’ Cloister, at Stockholm, M. Laurentium Petri Nericium as Archbishop, to which office he had just before been regularly elected.” Now, Bishop Bothvidus Sunonis was appointed by King Gustavus in the year 1536, to the see of Strengnäs; and I repeat, it is really not likely, that the king should, after having shown such a strong disposition for keeping up the apostolical succession in Sweden, have omitted to cause Bothvidus to be consecrated by the Archbishop, who was, as it is stated above, in the year 1531, duly consecrated by Dr. Petrus Magni. As to the consecration of the second Archbishop (p. 65), I can prove from Dr. Rhyzelii *Epicoposcopia*, that M. Paulus Justen was, in the year 1540, ordained by Bishop Martinus Skytte, who was consecrated in 1528, by Petrus Magni, as it is already mentioned.

As regards the other doubt of Dr. Routh, that Sweden was not episcopally governed, because of there being Superintendents with episcopal authority, I think this doubt will be easily removed by this simple fact, that for the present no Superintendent is to be found in Sweden. In former times the

³ As the production of these records would set the question finally at rest, it is much to be regretted that they have not already been given to the world; and much to be desired, that some member of the Swedish Church would even now bring them to the light.—*By the same.*

bishoprics of Sweden were few, and the territories of the same of course very large. It was, therefore, necessary to have these bishoprics divided, in order to get the ecclesiastical affairs well managed, and the spiritual welfare of the people taken care of. However, there being no funds for the appointment of new Bishops, this provisional course was adopted, to charge the Rector of the best living in that part of the Diocese, which was to be separated, with the inspection of the parishes in the surrounding territory, and this man was called a Superintendent. Although it is occasionally mentioned that these Superintendents ordained Priests, yet their authority was very different from that of the Bishops, and I have never heard that they had any right to consecrate Bishops, or that this ceremony was ever performed by a Superintendent. However, be this as it may, the following statement will certainly be sufficient to remove all doubt as to the Episcopal succession in Sweden, as regards the office of the said Superintendents, namely, that this office was merely provisional, that the Bishops of the old Dioceses remained in the same state as before, that sufficient funds having been raised, the Superintendents were immediately replaced by duly consecrated Bishops, and that, at the present time, Sweden is in spiritual concerns governed by one Archbishop and eleven Bishops, the name and office of Superintendent being totally abolished.

Finally, I must contradict a report in your work (p. 67.) which runs thus: "I have heard that the same sermon is preached in every church by authority, being printed from selections made from the compositions of the Clergy from time to time." I feel myself almost ashamed to spend a word upon this report, as I am really at a loss to conceive, how so learned a man as the Bishop of Edinburgh could entertain even a shadow of suspicion, that the report were true. It is mentioned only two lines above, that Sweden is in doctrine Lutheran; and every person, who has heard any thing of Dr. Luther must know, that he would never have allowed so Popish a custom⁴, as that of preaching old sermons, selected from former compositions of the Clergy. The fact is, however, in a few words, that every clergyman in Sweden, by virtue of law and usage, preaches every Sunday a sermon of his own composition, and I have never heard anything to the contrary.

I shall now proceed to the questions, which you have put to me in your letter, viz. :

1. *What steps occur on the death of a Bishop, in supplying his place?*

The death of a Bishop having taken place, it is the duty of the Chapter of

⁴ Mr. Carlson seems to forget that in the Church of England this, which he styles a Popish custom, was enjoined by the Reformers in the case of the Homilies which they provided, which the Articles, Rubrics, and Canons of the Church of England to this day contemplate as being still made use of for this purpose. It may be questioned, whether the custom is not one which needs encouragement, rather than discountenance; whether the discourses of young curates in heavily burthened parishes, which from the necessity of the case must be hastily written, and generally drawn from comparatively slender stores, are likely to be as effectual to the edification of the people, as those of men of riper years and more experience, on which more leisure, learning, and consideration have been brought to bear.—*By the same.*

the Diocese to give a report of this event to the king, who will fix the day on which the election of the new Bishop shall be held.

2. *By whom is the Successor proposed?*

At the election of a new Bishop, no candidate is proposed by the king, nor by any other patron.

3. *By whom elected?*

The Chapter of the Diocese having received the letter of the king, in which the day is fixed for the election, a circular letter is issued by the Chapter to all Archdeacons to say, that it has pleased his Majesty to appoint a certain day for the election of a new Bishop of the Diocese, in consequence of which, the Archdeacons are requested to make the necessary arrangements for the said election, according to the Church law. The proceedings of the election are as follows. The right to vote at this election is, by the Church law, granted to: (1.) *Lectores Gymnasii* of the Diocese (Professors of the College), in consequence of their being Members of the Chapter of the Diocese; (2.) All *Pastores ecclesiæ* (Rectors), and in case of vacancy, *Pastoris curam gerens*; (3.) Every *Comminister* of the parish, except there being more than one, when the eldest has the right of vote; (4.) The Pastor of a regiment, who is stationed within the territory of the Diocese. The election takes place at the Archdeacon's in every district, on the day fixed by the king, as it is mentioned above. First a short service is held in the Church, after which the Archdeacon and all the present voters proceed to the altar, and take the following oath: "I, *A. B.*, vow before God, that I will, without respect to any person's favour and friendship, kindred or affinity, or even my own advantage, nominate at the election of a Bishop of *A. B.* Diocese, such men, within or without the Diocese, whom, to my best understanding, and with a safe conscience, I consider and judge to be fit for this office, to be faithful to his Majesty, my most gracious king and master, and to be just and useful to the parishes of the said Diocese, not less than to the whole country in general, and to be supporters of the true religion; and I pray to God to help me, so far as I will truly fulfil this my vow." Now the voters return to the house of the Archdeacon, where each of them writes on a paper the names of three persons whom he considers to be fit for that high situation of Bishop, which being sealed or rolled up, he gives it to the Archdeacon, who presides on this occasion. Every one having thus presented his vote, the papers are opened and the votes cast up, the particulars of this proceeding being at the same time taken down in a protocol. Should a voter be prevented from coming in person, he might send his vote in writing, with a copy of the above-mentioned oath, signed and sealed by himself; and all the particulars of such a case are taken down in the protocol. Finally, the protocol is read to all present, and having been confirmed and signed by them, it is sent by the Archdeacon to the Chapter of the Diocese. A similar election is held on the same day in the Chapter. When all the protocols are come to hand at the Chapter, they are opened in the presence of at least four members of the said Chapter, and all the votes having been cast up, those three persons who have got the greatest number of votes are put on nomination for the king. In case of *paria vota*, the nomination is decided by drawing of lots. The election of an Archbishop is so far different from that

of a Bishop, that the votes are given "*curiatim*" over all the kingdom, the voting *curiæ* being as follows, viz. the Chapters of the twelve Dioceses, Consistorium Urbicum of Stockholm, Consistorium Academicum of Upsala, and the Clergy of the Diocese of Upsala, the vote of the latter body being equivalent to that of three Chapters, making in all seventeen votes, according to which the majority is decided. For the rest, there is no difference between the election and appointment of an Archbishop and a Bishop.

4. *By whom is the election confirmed? What share has the Crown in the affair?*

The election of the Bishop having thus taken place, a report to that effect is drawn up by the Chapter, and sent to the Ecclesiastical department at Stockholm, and also a memorandum, containing the merits of the said candidates. The minister of the Ecclesiastical department lays these documents before the king in his council, who is bound by the fundamental laws of the country, to appoint one of these three persons to be Bishop of the vacant see⁵.

5. *What power of rejection by the Archbishop and Bishops?*

Such a power does not exist in Sweden, as the king is the head of the Church, to whom alone the appointment of an Archbishop and a Bishop belongs, according to what is stated above.

⁵ This custom, that on the vacancy of a bishopric, the clergy of some order or another should recommend more than one person, out of whom the people, or the Crown, acting in their behalf, should fix upon one, has obtained in various times and places. In the ancient Gallican Church, it was ruled at the Council of Arles (A.D. 452), that the Bishops should nominate three, and the clergy and people choose one out of the three. In the ancient Spanish Church it was decreed, at the Council of Barcelona (A.D. 409), that the clergy and people should nominate three, and the Metropolitan and Bishops cast lots which of the three should be appointed. In the Russian Church at the present day, the holy governing Synod selects two or three (for I have seen it variously stated), and the emperor determines which of these shall succeed. In the notes to Mouravieff's History of the Church of Russia, translated by Rev. R. W. Blackmore, and edited by a friendly hand at Oxford, the following statement occurs: "It is stated on good authority, that the present emperor never interferes with the election of Bishops; that the Synod elect three, whomsoever they choose; and that he generally consults the Synod also, through the high-procurator, which of the names offered should be preferred." In the reign of James I., a similar custom obtained in the Church of Scotland; and Bishop Guthrie remarks, that during the time it was observed not a single bad appointment took place: and he ascribes all the evils which befel the Church there, and the monarchy, in the succeeding reign, to the departure from this custom. As such a custom secures all the liberty that can be reasonably desired on the part of the Church, and all the prerogative that the most absolute sovereign in Europe is content to claim; and as it enables the Crown to benefit by the freer deliberations of its high Ecclesiastical council, instead of tying Church and Crown both to the wilfulness or caprice of the Premier for the time being, it may well be recommended to the faithful advisers of the English monarchy, to consider whether some modification of this plan may not be adopted here, not only with safety, but with manifest contentment and advantage, alike to the Crown, the Clergy, and the Church at large.—*By the same.*

6. *Where are the Consecrations usually held?*

It is ordered in the Church law, that the consecration shall take place in the cathedral, but nothing further. Usually the appointed Bishop goes to Upsala, the seat of the Archbishop, where the consecration is held accordingly; but when the Archbishop is residing at Stockholm during the Diet, or for some other official duties, the consecration is held there in one of the principal churches. It has even occurred, though rarely, that the Archbishop himself has gone to the seat of the appointed Bishop, in order to consecrate him in the cathedral of the Diocese.

7. *Where are the Consecrations registered?*

To this question I cannot give an exact answer, as nothing is mentioned in the Church law on this point. However, I believe the usage to be, that the registering of the consecration, when performed at Upsala and Stockholm, is made in the diary of the Chapter of Upsala; and, when performed in any of the other cathedrals, both in the said diary of the Chapter of Upsala, and in that of the Diocese, where the consecration takes place.

8. *What is the form of Consecration?*

The consecration is to be held in the cathedral on a Sunday (unless some legal and urgent cause should make another arrangement necessary), when the usual service is over, a publication of this solemn act, and prayer, having been made during the service from the pulpit: the ceremony begins with singing of a psalm, during which the procession goes to the altar in the following order, viz. first, two priests in their official dresses, carrying the pall (pallium), in which the new Bishop is to be dressed; second, the Bishop who is going to be consecrated; third, the Archbishop; fourth, assistentes, being either bishops or members of the Chapter⁶. The Archbishop and his assistentes proceed within the altar, the former taking his place in the middle, and the latter on each side of him; and the new Bishop remains out of the altar, opposite the Archbishop. The psalm being finished, the Archbishop holds his discourse, after which he reads the prayer according to the ritual. When this is over, the clerk of the Chapter reads the patent of the king, by which the new Bishop is appointed to the vacant see; and then the Archbishop says to the Bishop, "as you are called to the bishopric of *A. B.* Diocese, and now are come to the altar of the Lord, in order to be consecrated to the said office, therefore hear with attention, and keep in your heart, the precious doctrines which now shall be read to you from the word of God." Then the assistentes, one after the other, read some verses from the Holy Scripture, which usually are the following, viz. Matt. xxviii. 18—20; Tit. i. 7—9; 1 Tim. vi. 11, 12; 1 Tim. v. 21, 22; Acts xx. 28; 1 Pet. v. 2—4; Luke xii. 37, 38, &c. The Archbishop then reads the admonition to the new Bishop, according to the ritual; after which, the latter pronounces the Apostolical Creed, and the Archbishop having prayed to God, that the Bishop may keep this creed to his last, and encourage others

⁶ From this it should seem, that the ancient canonical requisition of the Catholic Church, that a Bishop should be consecrated by *three Bishops*, is not regarded in Sweden. Instead of the "threefold cord," the single thread seems to be adopted with indifference.—*By the same.*

to keep it, puts to him the following questions, viz.—Q Will you declare, that you are willing to accept the important office of Bishop of *A. B. Diocese*, and to fulfil the duties of the same?—A. Yes. Q. Will you engage yourself to devote all your mental and bodily strength to the due performance of the said office?—A. Yes. Q. Will you engage yourself to take care, that the doctrine of reconciliation is preached, according to the word of God, unto wisdom, righteousness, sanctification, and redemption?—A. Yes. Q. Will you engage yourself, by the grace of God, to set an example to others in integrity and virtue?—A. Yes. Q. Will you engage yourself with the utmost vigilance to avert every evil, and to promote what is good, useful, and proper?—A. Yes. Now the Archbishop says, “You acknowledge your duties accordingly. You have declared, that it is your earnest intention to fulfil the same. May you now confirm this by your official oath.” The Bishop puts his hand on the Bible, taking his oath, according to the Church law, which being done, the Archbishop delivers to him his insignia, saying; “May God Almighty strengthen and help you to fulfil all this! According to that commission, which, in God’s name, by his congregation⁷ is given to me for this business, I deliver to you his Majesty’s appointment, and at the same time the bishopric of *A. B. Diocese*; and I put now on your breast this emblem of Jesus Christ⁸, to be a perpetual remembrance, that you shall preach his precious doctrine of reconciliation, and holily keep the same; and I also deliver to you this staff, as a sign of your right, and a remembrance of your duty, to guide and govern that flock, which is now committed to your care, and I do this in the name of God, Father, Son, and the Holy Ghost. May the Lord let it be to your own eternal salvation, and those who are committed to you! We will to this end pray to God, from whom every good gift and every perfect gift cometh, when we now all of us join together in that prayer, which our dear Saviour himself has taught us?” The Archbishop and his assistentes now take the pall, and fix it upon the new Bishop, when they

⁷ According to that commission, which, in God’s name, by his congregation is given to me. This is a remarkable sentence. Taken as it stands, it amounts to an avowal in the high places of the Church of Sweden, of that principle of congregationalism, which the Independents in England, during their palmy days under Cromwell, sought to establish by the falsification of the sacred Scripture; changing the saying of the Apostles, “Look ye out some men of honest report, full of the Holy Ghost and wisdom, whom *we* may appoint over this business,” into “whom *ye* may appoint.” It is to be hoped that the sentence is not intended in the mouth of the Archbishop of Upsala, to convey the sense which it bears to our ears. Not by the congregation, but by Jesus Christ, was the commission given to the Apostles: not by the congregation, but by the Apostles, was the commission conveyed to the Bishops and other ministers of the Church, as is plain from the passage in the Acts above cited, and St. Paul’s Epistle to Timothy; “given thee by the imposition of my hands.” Not by the congregation, but by the Bishops, has it since been handed down in the congregation. Our twenty-third English article carefully avoids the error which apparently is asserted in Sweden. I repeat the hope that it is only in appearance.—*By the same.*

⁸ A golden cross, with a golden chain round the collar, which is always worn by every Bishop, both in his official duties, and in society.—*By the Rev. G. W. Carlson.*

put their hands upon his head, the Archbishop praying: "Our Father which art in heaven," &c. The Archbishop also puts the mitre on the head of the new Bishop, after which he reads a prayer, and closes the act by reading the prayer of God's blessing to the consecrated Bishop, viz. "The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee an eternal peace, in the name of God the Father, Son, and Holy Ghost. Amen." The act being thus concluded, a psalm is sung, during which the procession returns in the same order to the vestry.

9. *Can you at all tell me how far back the Registers of Consecration in Sweden extend, and whether lists have been or can be made out of the names of the Bishops, and dates of their appointments in the several sees, from the beginning of the 16th Century?*

As a proof that such lists can be made out, not only so far back as the 16th century, but even almost from the beginning of Christianity in Sweden, I enclose a list of all the Archbishops of Sweden, from the first appointed to the present Archbishop, with the year of their appointment, and that of their resignation or death. If I had sufficient time, I should be able to send you a similar list for every diocese in Sweden. I have not taken down separately the year of the consecration of the Archbishops, as almost all of them have previously been Bishops, and a second consecration is considered by the Church-law, in such a case, to be unnecessary. As regards the consecration of the Bishops, it usually falls on the same year as that of their appointment, it being highly necessary for the spiritual welfare of the congregations belonging to the Diocese to have the new Bishop consecrated as soon as possible, as, according to the Church-law, there are some duties (ex. gr. ordination of Priests) which cannot be performed but by a duly consecrated Bishop.

10. *What power of legislation and jurisdiction in causes ecclesiastical and spiritual has been preserved by the Constitution of Sweden to the Bishop⁹ and Clergy? Have they separate synods for making or revising canons, if occasion require it? Or do they vote as a separate estate in the general Legislature?*

The Legislature of Sweden consists of four separate estates, viz.—the Nobility, the Clergy, the Citizens, and the Peasants. All the Bishops and Pastor Primarius of Stockholm are, by virtue of their offices, members of the Clergy at the Diet, which is held every five years; the other members of the Clergy, being in all fifty-seven, are delegates elected from amongst the Rectors in every Diocese, chosen by their brother-Rectors, and paid by them during their stay at the Diet. As it would occupy too much space to enlarge upon this subject, which is rather complicated, it is sufficient for the present to state, that the Clergy possess a fourth part of the legislative power in all matters, both spiritual and temporal. The principal ecclesiastical causes, which are brought before the Diet, are alterations in the Church-law, new

⁹ My question was Bishops and Clergy; but as Mr. Carlson's answer sufficiently served for both, it did not seem necessary to trouble him again.—*Note by Mr. Perceval.*

enactments relating to the Church, and in particular such questions, where money from the treasury is wanted.

Synods are held in every Diocese, at the pleasure of the Bishop, and they last three days. The Synod is highly important for the welfare of the Church, and the idea of the same can be considered under the following heads, viz.—1. To promote learning and literature amongst the Clergy. For this purpose “*Disputationes Theologicæ et Orationes*” are held every day during the Synod, in the Latin Language, and the junior members of the Clergy are examined in theological matters by the Vice Præses of the Synod. Each day commences by a service in the cathedral. The officiating members of the Synod, who are previously appointed by the Bishop, are one Præses, one Vice Præses, three Respondentes, three Opponentes, three Concionatores, and one Orator. 2. To promote good order and uniformity, as regards the whole Church Administration within the Diocese. To this end the present state of every parish is carefully examined, according to the previous reports of the archdeacons, and the personal statements of the members of the Synod, particularly relating to the religious instruction of the people in general. Alterations and improvements in such things which need not to be brought before the Diet, are considered, and adopted or rejected after *plurima vota*. 3. For the decision of divers secular and pecuniary affairs, which exclusively belong to the Diocese; as, for instance, how to pay the Delegates at the Diet, how to classify the livings, how to maintain widows and orphans of the Clergy, and so on. The Bishop presides at these deliberations, and he closes the Synod by delivering his charge to the Clergy.

11. *Have they their own Courts, and what are the stages of appeal?*

The Ecclesiastical Courts in Sweden are the Chapters of the Dioceses. Every question concerning the Church and the Clergy, in their ministerial capacity, must be brought before the Chapter, and decided there, in the first instance. The Bishop presides in the Chapter; he is entitled to two votes in some cases, and in every question the casting vote belongs to him. The other members are the Dean (who presides, in the absence of the Bishop), and six or seven *Lectores* at the Gymnasium (Professors of the College) of the Diocese, of whom at least three are clergymen endowed with prebends.

As regards the stages of appeal, they are the following. 1. Direct to the King, in the ecclesiastical department, in cases relating to nominations and appointments to ecclesiastical livings, refused ordination, matrimonial matters, questions of discipline, &c. 2. To one of the three superior courts of justice (*Hof Rätter*) at Stockholm, Jönköping, and Christianstadt, in cases relating to deposing and suspending of clergymen, &c., from which courts one may appeal to the Supreme Court (*Högsta Domstolen*) at Stockholm, where the judgments are delivered in the name of the King, from which no appeal exists. 3. To the Collegium Camerarium (Kammar-Collegium, one of the administrative boards at Stockholm) in cases relating to the glebes of the Clergy, &c., from the decision of which one might appeal to the King, in the home department. 4. To that board (*Kammar Rätten*) where all accounts relating to the revenues of the Crown are revised, in cases concerning those public funds which are under the care and inspection of the Chapters, &c., from which there is appeal to the King, in the home department.

Having thus fulfilled my task, I beg to assure you of the high esteem with which I ever will remain,

Honourable and Reverend Sir,

Your most faithful Servant,

G. W. CARLSON.

ARCHBISHOPS OF SWEDEN.

		Date of Appoint- ment.	Date of Death.
1. Stephanus,	Archbp.	1164..	1185.
2. Johannes,	,,	1185..	1187.
3. Petrus,	,,	1188..	1197.
4. Olavus,	,,	1198..	1200.
5. Valerius,	,,	1207..	1220.
6. Olavus,	,,	1221..	1234.
7. Zarlerius,	,,	1236..	1255.
8. Laurentius,	,,	1256..	1267.
9. Folko,	,,	1267..	1276.
10. Jacobus Israelis,	,,	1276..	1286. {after having, 1281, volunta- rily resigned.
11. Johannes Adolphi,	,,	1281..	1290. {also having re- signed, 1284.
12. Magnus Bosson,	,,	1285..	1289.
13. Johannes,	,,	1290..	1291.
14. Nicolaus Allonis,	,,	1292..	1305.
15. Nicolaus Kœtilli,	,,	1305..	1314.
16. Olavus Sapiens,	,,	1314..	1332.
17. Petrus Philippi,	,,	1332..	1341.
18. Hemmingus Laurentii,	,,	1341..	1351.
19. Petrus Tyrgilli,	,,	1351..	1366.
20. Birgerus Gregorii,	,,	1366..	1383.
21. Henricus Caroli,	,,	1383..	1408.
22. Johannes Jerechini,	,,	1409..	1432. {having been removed from his place in 1421.
23. Johannes Haquini,	,,	1421..	1431.
24. Olavus Laurentii,	,,	1432..	1438.
25. Nicolaus Ragvaldi,	,,	1438..	1448.
26. Johannes Benedicti,	,,	1448..	1468.
27. Jacobus Ulphonis	,,	1469..	1522. {after having voluntarily resig. 1514.
28. Gustavus Tralle,	,,	1514..	1535. {having, from political cir- cumstances, left Sweden in 1521.

	Date of Appoint- ment.	Date of Death.	
29. Johannes Magni.	Archbp. 1524.	1544,	{ also having left Sweden, for the same reason.

PROTESTANT ARCHBISHOPS.

30. Laurentius Petri Nericius,	Archbp.	1531..	1573.	
31. Laurentius Petri Gothus,	,,	1574..	1579.	
32. Andreas Laurentii Bothniensis, . . .	,,	1583..	1591.	
33. Abrahamus Andreæ Angermannus, . .	,,	1593..	1607,	{ having been removed from his place in 1599.
34. Nicolaus Olavi Bothniensis,	,,	1599..	1600.	
35. Olavus Martini,	,,	1602..	1609.	
36. Petrus Kenicius Bothniensis,	,,	1609..	1636.	
37. Laurentius Paulinus Gothus,	,,	1637..	1647.	
38. Johannes Canuti Lenæus,	,,	1647..	1669.	
39. Laurentius Stigzelius,	,,	1670..	1676.	
40. Johannes Bazius,	,,	1677..	1681.	
41. Olavus Svebilius,	,,	1681..	1700.	
42. Ericus Benzeliuſ,	,,	1700..	1709.	
43. Haquinus Spegel,	,,	1711..	1714.	
44. Matthias Steuchius,	,,	1714..	1730.	
45. Johannes Steuchius,	,,	1730..	1742.	
46. Ericus Benzeliuſ,	,,	1742..	1743.	
47. Jacobus Benzeliuſ,	,,	1744..	1747.	
48. Henricus Benzeliuſ,	,,	1747..	1758.	
49. Samuel Troiliuſ,	,,	1758..	1764.	
50. Magnus Olavi Beronius,	,,	1764..	1775.	
51. Carl Fredrick Menander,	,,	1775..	1786.	
52. Uno von Troil,	,,	1786..	1803.	
53. Jacob Axelsson Lindbladm,	,,	1805..	1819.	
54. Carl von Rosenstein,	,,	1819..	1836.	
55. Johan Olof Wallin,	,,	1837..	1839.	
56. Carl Fredrick of Wingard,	,,	1839,	the present Archbishop of Sweden.	

THE END.

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A LETTER

TO THE RIGHT REV.

JOHN-BIRD, LORD BISHOP OF CHESTER:

WITH

REMARKS ON HIS LATE CHARGE,

MORE ESPECIALLY

AS RELATES TO THE DOCTRINE OF JUSTIFICATION:

WITH A REFERENCE TO

THE STATE OF THINGS IN THE UNIVERSITY OF OXFORD.

BY THE

HON. & REV. A. P. PERCEVAL, B.C.L.

CHAPLAIN IN ORDINARY TO THE QUEEN,

AND LATE FELLOW OF ALL SOULS' COLLEGE, OXFORD.

"Oh pray for the peace of Jerusalem: they shall prosper that love thee."

PSALM cxxii. 6.

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ADVERTISEMENT.

IF additional ground, beyond that which the matter of the following Letter furnishes, were wanting to warrant its publication, it would be found in a report, circulated apparently on good foundation, that there is an intention on the part of some persons in Oxford, to urge upon the Convocation of that University strong measures of condemnation against certain Presbyters of the Church, who are understood to have made light of the guilt of schism, in the case of a class of separatists from the Church of England, within the British dioceses, maintaining opinions on divers matters contrary to those which the Church of England has sanctioned. For before the University commits itself to any public condemnation of this principle, it is well for them to know that the Presbyters alluded to have found countenance in the highest ranks of the hierarchy. One of the Bishops of the English Church, speaking *ex cathedrâ* in his Charge to the Clergy of his diocese, openly says, "Perhaps it is too much to expect that there should be no schisms among Chris-

tians ;” and considers schisms justifiable when occasioned by differences of opinion “upon such subjects as diocesan episcopacy, infant baptism, liturgical forms, church-membership, and a national establishment.” The Presbyters in question would, perhaps, substitute for these, such subjects as the supremacy of the Bishop of Rome, the use of images, the service in Latin, the withholding of the cup, and others. But the principle maintained by both is one and the same. Again, the Bishop says : “ We love and revere our Church ; for we believe, nay know her to be founded upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. . . There are other congregations of Christians which profess the same truths ; we honour them also with brotherly feelings, and gladly say, ‘ Grace be with all them that love the Lord Jesus Christ in sincerity.’ ” Here, if possible, still more forcibly does he make common cause with the Presbyters whom it is proposed to censure : for none can deny that the Romanists, whose regard to our Lord leads them to deify everything belonging to Him—*e.g.* His mother ; the elements by which He communicates to us His body and His blood ; the cross on which He suffered—have greater love to Christ than the English dissenters, among whom the chief thing generally remarkable is their disposition to join in sacred rites with those who blaspheme the Lord of Glory. Nor, if we look abroad can any deny that the Rationalists of Germany, and the Socinians of Switzerland, are farther

removed from the truth of the Gospel, than even the Spanish or Italian papists. The Bishop, therefore, being implicated in the same principle as the Presbyters, it is clear that the Convocation of Oxford, if they would act as honest men, must either censure the Bishop, or leave the Presbyters uncensured. For as every man's offence is increased by the eminence of his station, all must allow, that if blame is due in this matter, the Bishop, who has flung abroad this banner of indifference to schism, is far more deserving of blame, than the Presbyters who are found ranged under him. Unless, therefore, the University is prepared to condemn the Bishop, they will do well to count as unworthy their notice those who, as long as they abide by the said principle, may be justly regarded merely as his followers.

The following sentence of a late member of the University, the Rev. R. H. Froude, will fitly accompany this notice, and is specially commended to the consideration and remembrance of those who entertain or profess attachment to his memory :

"If I was to assign any reason for belonging to the Church of England, in preference to any other religious community, it would be simply this, that she has retained an Apostolical Clergy, and exacts no sinful terms of communion; whereas, on the one hand, THE ROMANISTS, though retaining an Apostolical Clergy, DO EXACT SINFUL TERMS OF COMMUNION; and, on the other, no other religious community has retained such a Clergy."

I will only add my impression, that the whole confusion at Oxford arises from a dispute about the disposal of *second* votes. All are agreed to give their first votes to the Church of England ; but as to their second votes, some would give to Rome, others to Geneva. For myself, I should greatly prefer, in this matter, the system of single voting ; but if second votes are to be required or allowed, and some may give theirs to Geneva, it seems only reasonable to allow others to give theirs, if they prefer it, to Rome.

A

LETTER,

&c.

MY LORD,

MY present address to your lordship is occasioned by some passages in your late Charge to the Clergy of the Diocese of Chester, which has since been published to the whole Church, and for noticing which, therefore, so long as the notice be respectful, no apology need be offered by one of its members.

The passages of which I speak treat of the doctrine of justification by faith, and are these following:

“ And here it is impossible not to remark upon the *subtle wiles of that adversary*, against whom the Church of Christ is set up, and whose power it is destined to overthrow. His activity is in exact proportion to the activity which is used against him; his vigilance never fails to seize the opportunities which the weakness of man too frequently supplies. No sooner is good seed sown in the field, than tares are found springing up amidst the wheat. Such has been the case throughout the whole history of the Church; and

it has been signally and unexpectedly exemplified in the present day, by the favour shown to notions which might seem inconsistent with the advancement of reason, [and] by the revival of errors which might have been supposed to be buried for ever.

“ To enter upon this subject generally or fully, would be quite incompatible with the limits of a Charge ; and to treat it cursorily, would not be respectful to my brethren. I shall confine myself to a brief review of two points, in which the interests committed to us are specially concerned.

“ I. The principle by which, in all ages and countries, the power of *Satan* has been most successfully assailed, and the human heart most strongly actuated, is that of simple reliance on Christ Jesus : simple acceptance of the truth, that He is ‘ made unto us of God, wisdom, and righteousness, and sanctification, and redemption.’ Accordingly, this doctrine, that, lying under God’s wrath and condemnation, we are justified by faith in Jesus Christ : this plain and simple truth has uniformly been assailed by every instrument which *the enemy* could bring to bear against it. From the time when certain men went down from Jerusalem, and troubled the Church at Antioch (Acts xv. 1—25) ; from the time when Paul had to grieve over the disciples in Galatia, that they were ‘ removed from the grace of Christ into another gospel (Gal. i. 6) ; which was not another,’ for it was no gospel at all ; from the earliest days until now, this has been the point of attack, because on this all depends. We are still experiencing the same, and from the same cause. Through the merciful providence of God, the true principles of the Gospel were prevailing through the length and breadth of the land, and effects were following which they alone are capable of producing. Meanwhile the enemy is on the watch ; knows well where his danger lies ; and contrives

to cast reproach upon the doctrine which is the hinge of Christian truth and Christian practice ; to confound things which ought to be kept distinct, things inherent in man with things extraneous to man, individual duties with vicarious merits ; and so to reduce religion to that doubt and uncertainty which never has led, and never will lead to a consistent course of action. It is notorious that this attempt, frequently made, and too often successful, has been renewed in the present day. . . . They have now risen up . . . part of [whose] system [it is] to involve the article of justification in obscurity ; what has been done for us, and what is to be wrought in us, are confused together ; and, practically, man is induced to look to himself, and not to his Redeemer, for acceptance with God.

“ In all this there is nothing that was unforeseen. The Apostle has plainly warned us to ‘beware of philosophy and vain deceit,’ lest they turn us aside from the simplicity of the Gospel ; that very simplicity, which fits it for the reception and benefit of all, but of which some men profess to be afraid, lest mercy should be too free, and the way of return to God too open. It is, in truth, the offence of the cross renewed under a fresh disguise ; the objection which corrupt nature has always opposed, under various forms, to the apostolical doctrine, ‘By grace are ye saved, through faith ; not of works, that any man should boast.’ *The Scriptural Truth is as clear as it is simple.* ‘When all were dead, Christ died for all ;’ so that ‘he that hath the Son hath life, and he that hath not the Son, hath not life.’ By one way alone can man possess the Son ; that is, by believing in Him ; and therefore, faith alone can justify ; faith alone can appropriate to us that remedy which God has appointed for the healing of our plague : faith alone can give us an interest in that sacrifice, which God has accepted as the satisfaction

for sin. Thus 'being justified by faith, we have peace with God through Jesus Christ.'" pp. 19—23.

From these it appears that your lordship thinks yourself at liberty and under obligation to proclaim to your diocese, and to the English Church, that all teaching, on the subject of justification, different from the "clear and simple" view of the "scriptural truth" which you have been pleased to place before us, is to be ascribed to the agency of Satan. All who teach otherwise than your lordship on this point are, according to this statement, agents of "Satan," and instruments of "the enemy" of mankind.

The severity of this sentence is made the more conspicuous, from the contrast afforded to it by the extreme toleration which you have expressed for difference of opinion on almost all other matters :

"Perhaps it is too much to expect, what nevertheless we earnestly desire, that there should be no schisms or divisions among Christians ; that the Church of Christ should ever be a seamless coat ; that all the congregations of faithful men should ever be so strictly one as to think alike, and agree unanimously upon all subjects ; upon such subjects, for instance, as diocesan episcopacy, or infant baptism, or liturgical forms, or church-membership, or a national establishment. There may be always some minds which on questions such as these may differ from the conclusions which we believe to be justly deduced from Scripture and experience. So that the unity which the Scriptures demand may be understood to be the unity of those who hold alike the great doctrines of the Christian truth, but consent to

differ on matters concerning which Scripture does not carry determinate conviction to every honest mind." p. 15.

"We love and revere our Church; for we believe, nay know her to be founded upon the apostles and prophets, 'Jesus Christ himself being the chief corner-stone.' We believe that God has appointed her to great and peculiar distinction. *There are other congregations of Christians which profess the same truths: we honour them also with brotherly feelings,* and gladly say, 'Grace be with all them that love the Lord Jesus Christ in sincerity.'"

Thus while your lordship on the one hand palliates the guilt of schism, so repeatedly denounced in the apostolic writings, and against which the Church of England has taught her congregations to pray, making as though it were no offence at all, "too much to expect that there should be no schisms," and justifiable (contrary to what seem to be the dictates of true reason) in proportion to the slightness of the ground or occasion of it; and while you proffer brotherly feelings and apostolic benediction to those whom the discipline¹ of the Church, which you are set to ad-

¹ One of the vows required at ordination to the priesthood is as follows: "*Will you then give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God; so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?*" *Answer.* "I will so do, by the help of the Lord." One of the vows required at consecration to the episcopate is as follows:

minister, declares to be worthy of excommunication, *ipso facto*, you at the same time denounce those who are members of the Church, but differ from you in

“ Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men ; and such as be unquiet, *disobedient*, and criminous within your diocese, correct and punish, according to such authority as you have by God’s word, and as to you shall be committed by the ordinances of this realm ?” *Answer.* “ I will so do by the help of God.” Now who they are who especially are counted *disobedient* according to the *discipline* of Christ which our Church has received, and which all who have been admitted to the priesthood are under vow to administer, may be gathered (without citing more) from the following canon : concerning which canons, whatever their legal obligation on the laity may be, which has been disputed, all the judges of the ecclesiastical and of the temporal courts are agreed that they are binding upon the clergy. “ *Canon 9.* Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the Apostles’ rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians who are conformable to the doctrine, government, rites, and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession, let them be excommunicated *ipso facto*, and not restored but by the Archbishop, after their repentance, and public revocation of such their wicked errors.” Unless I am mistaken, if the persons whom your lordship, in your Charge, speaks of as worthy to be honoured as brethren, and whom you accordingly honour with apostolic benediction, were to be presented in your lordship’s courts, you would be bound, *ex officio*, to declare them excommunicate. If this is so, then, surely, every member of the Church is warranted in asking how the language of your lordship’s Charge can be reconciled with the Canons and Ordinal of the Church of England ?

their interpretation of the term "justification by faith," to be men raised up or moved by Satan for the injury of the salvation of the human race.

Our comfort in this matter must be, that as your lordship has as little warrant from the Church for your denunciation of your brethren, as you have for your benediction of the separatists, your sentence cannot be regarded as the voice of the Church, but only as the expression of your own individual opinion; entitled indeed to the respectful consideration of all, but binding or obligatory upon none.

From your lordship's language we should conclude, that the view of the doctrine of justification by faith which your lordship has promulgated, must be more clearly and plainly revealed in Holy Scripture than almost any other doctrine; otherwise, your lordship, who has declared your belief that Scripture intended to sanction actual schisms "on matters concerning which Scripture does not carry determinate conviction to every honest mind," would never have uttered against those who differ from you on the point of justification, denunciations so fearfully painful as those to which I have called your attention; and, indeed, your lordship expresses yourself to this effect, as follows:

"The Scriptural truth is as clear as it is simple. 'When all were dead, Christ died for all;' so that 'he that hath the Son hath life, and he that hath not the Son, hath not life.' By one way alone can man possess the Son; that is, by believing in Him; and therefore, faith alone can justify;

faith alone can appropriate to us that remedy, which God has appointed for the healing of our plague ; faith alone can give us an interest in that sacrifice, which God has accepted as the satisfaction for sin. ‘ Thus, being justified by faith, we have peace with God through Jesus Christ.’ ”

I. In the first place, I would entreat your lordship to explain how, if the doctrine of justification be so very simple and so very clear, as you have here stated it to be, it has come to pass that for so many hundred years disputes have been had between divines concerning it? Your lordship, in a passage already cited from you, has hinted at a summary method of answering this question ; namely, by imputing want of honesty to all to whose minds the scriptural evidence does not carry determinate conviction in favour of your lordship’s view. Considering the numbers and characters of those who differ from you on this point, I can hardly bring myself to believe, that, upon reflection, you will desire to avail yourself of such a method. But if not, then it will seem to follow, that the Scriptural truth is not so very clear, nor so very simple, as your lordship has supposed it to be. And such, I conceive, to be the fact, seeing that we meet in the sacred Scriptures with statements upon the subject apparently in diametrical opposition to one another ; *e. g.* we have, on the one side, the saying of St. Paul, which your lordship has quoted :

“ By grace ye are saved through faith . . . not of works.”
Ephes. ii. 5. 8.

On the other, we have the saying of St. James, which you have not quoted :

“ A man is justified *by works*, and not by faith only.”
James ii. 24.

That both propositions are perfectly true, is certain ; for they proceed alike from the Spirit of Truth ; but few, I think, will agree with your lordship in thinking, that the truth they convey is very clear or very simple. We may, indeed, put St. Paul out of sight, and then St. James’s meaning will be clear ; or we may forget St. James, and then find no difficulty in St. Paul. But are either of these courses such as should be approved of by the preachers of the Gospel ? Those against whom you write seem to you to have taken the first, and you have denounced them as instruments of Satan. Your lordship (pardon me) appears to have taken the second, and it remains for yourself to say how you will escape your own sentence. For myself, I do not believe that the difficulty is to be solved, but by such a process of explanation, as it is the fashion of the day to brand as dishonest, when applied to the Articles of the Church of England.

II. The next thing I would point out as observable in your lordship’s exposition of justification, is the total absence of all mention of “repentance” as necessary in order thereto, and one of the means of obtaining it.

I am at a total loss to conjecture, whether this

silence is to be accounted for, because repentance is excluded from your scheme, or because you consider it sufficiently included in the term "faith;" and therefore will merely ask, if repentance is excluded from your scheme as unnecessary in order to justification, how can it be denied that you have violated the charter of Christianity, seeing that the message proclaimed throughout the world as the foundation of the gospel scheme of salvation was "repentance and remission of sins²?" If, on the contrary, "repentance," though not expressed in your scheme of justification, is to be understood as implied in the term "faith," then how can it be consistent with charity to denounce men as agents of Satan for expressing what you yourself imply?

III. Your lordship's omission of all mention of baptism in your scheme of justification, is no less remarkable than your omission of repentance. Unhappily in the case of baptism, you do not leave us room for entertaining a charitable hope, that though not expressed, it is intended to be implied; for at p. 79, you declare that you think it worthy of reproof for a clergyman "to speak of justification by faith, as if *baptism* and newness of heart concurred towards our justification, or as if a number of means go to effect it." But how will this assertion agree with the address of Ananias to St. Paul, "Arise, and be baptized, and wash away thy sins,

² Luke xxiv. 47.

calling on the name of the Lord³?" Before this Saul had already believed in Christ, had acknowledged Him with his lips, and obeyed Him in his conduct; yet still he was in his sins, and therefore, I suppose, unjustified, when Ananias bade him "be baptized, and wash away his sins," which I suppose is equivalent to "be justified." Again, if baptism does not concur towards our justification, what are we to make of St. Peter's address to the Jewish multitude, when they asked of him the terms of the gospel salvation, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins⁴?" It is very possible that your lordship may consider that something *more* than remission of sins is intended by justification; but not surely anything *less*. No man, surely, will contend, that they can be justified, whose sins are not remitted; and if not, if remission of sins be necessary to justification, and baptism, ordinarily, necessary to remission of sins, then how can it be consistent with the truth of the Gospel to declare, as your lordship has done, that baptism does not concur to our justification? Had the Jewish multitude asked the same question of your lordship that they did of St. Peter, we have reason to believe that they would have received a very different answer. Your lordship apparently would not have said, "Repent, and be baptized," but "believe only." You will say, per-

³ Acts xxii. 15.

⁴ Ibid. ii. 38.

haps, that in so answering you would have had St. Paul for your warrant, whose answer to the gaoler at Philippi, who asked the same question, was, "Believe in the Lord Jesus Christ, and thou shalt be saved ⁵." It is very true ; and if in his answer to the gaoler, St. Paul had been as silent upon the subject of baptism as your lordship has been, or denied, as your lordship has done, its concurrence to justification, the case apparently might have served your turn. But what was the fact? Simply, that though St. Paul's discourse could, from the nature of the case, have occupied a very short time ; not, apparently, longer than the time of your lordship's charge, if so long ; so much and so earnestly did he insist in the course of it on the necessity of baptism, in order to salvation (concerning which your lordship is wholly silent), that the effect was, that the gaoler "the same hour of the night," "was baptized he and all his straightway." The same may be observed of the transaction between Philip and the Ethiopian eunuch, namely, that though the eunuch had never heard of Christ before his meeting with Philip, and though the latter's discourse could not apparently have occupied above half an hour, or an hour, yet so prominent a place did baptism, and the necessity of it in order to salvation, occupy, that at the end of the discourse, the eunuch's immediate question was, "See, here is water ; what doth hinder

⁵ Acts xvi. 31.

me to be baptized⁶?" Had your lordship been the instructor, either of the gaoler or of the eunuch, we have no reason, from your Charge, to suppose that any such effect would have followed. But rather the men would have been left to suppose, that by believing in Christ they had sufficiently ministered justification to themselves. Whereas the Scripture informs us, that they sought that gift, where they, whom your lordship denounces as agents of Satan, would have taught them to seek it, at the hands of those to whom God had committed the ministry of reconciliation. Hitherto, indeed, I have only shown from the Scriptures that baptism concurs to remission of sins and to salvation. But, to come more strictly to the term "justification ;" I will cite the saying of St. Paul, that Christ "*sanctifies*" and "*cleanses*" his Church or people "with the washing of water by the Word⁷;" and next cite his address to the Church or people of Christ, "*Ye are washed, ye are sanctified, ye are justified, in the Name of our Lord Jesus Christ, and by the Spirit of our God*⁸." None, I presume, will deny that the Apostle is treating of one and the self-same thing in both these passages. What, then, is that which in one place he calls "the Word," and in the other "the Name of our Lord Jesus Christ ;" and connects, in the first instance, with the washing of water, in the second, with the operation of the Holy Ghost, as

⁶ Acts viii. 36.

⁷ Ephes. v. 26.

⁸ 1 Cor. vi. 11.

instrumental to cleansing, sanctification, and justification? I ask, as Chrysostom⁹ and others have asked before me, and I answer as they answered; The Name of the Father, and of the Son, and of the Holy Ghost, in which baptism by water and the Holy Spirit has ever been administered in the Christian Church, according to the commandment of our Lord and Saviour Jesus Christ: for he having been the first to reveal and bring from Heaven this thrice holy Name, it was spoken of in Holy Writ as the name of the Lord Jesus Christ. Thus St. Peter, in the address already cited from him, "Repent, and be baptized every one of you, in the Name of the Lord Jesus Christ¹." The Samaritans "were baptized in the Name of the Lord Jesus²." The Ephesians "were baptized in the Name of the Lord Jesus³." Not, I suppose, that in any of these cases baptism was administered otherwise than according to our Lord's institution; but that the "new Name" of the Father, Son, and Holy Ghost, which in fulfilment of the prophecy of Isaiah⁴, "the mouth of our Lord" had "named," was known in the Church by the name of Him who named it. Thus, not to dwell upon other proofs, it appears that the Scriptures expressly affirm that which your lordship thinks fit to censure the clergy for affirming, namely, that baptism concurs to our justification. Nor is the (apparent)

⁹ See Chrysostom and Theophylact on Ephes. v.

¹ Acts ii.

² Acts viii.

² Acts xix.

⁴ Isaiah lxii. 2.

contradiction which your lordship has given to the formularies of the Church less striking than that (apparently) bestowed upon the sacred writings. I will not dwell upon the *Homilies*, in which the terms “baptized” and “justified” are used synonymously, as in the following instance: “Our office is not to pass the time of this present life idly, after that we are *baptized or justified* ⁵.” I will not insist on the *Articles*, the twenty-seventh of which says, that *by baptism*, “*as by an instrument*,” “they who receive baptism rightly, are grafted into the Church,” which your lordship must admit to be conclusive of its concurrence to our justification, unless you will contend, either that a man may be truly justified in Christ without being a member of his Church, or be a real member of his Church without being justified. I appeal rather to the *Liturgy*, in all of which, especially in the offices of baptism and confirmation, baptism is uniformly spoken of as the occasion in which, and means by which, God is pleased to convey to men the gifts of remission or cleansing from sins, sanctification, adoption, and spiritual regeneration, and therefore, I suppose, unless words are to go for nothing, justification. Especially, I would refer to the tenth Article of the Creed, and entreat your lordship to explain how a denial that baptism concurs to our justification is reconcileable with the acknowledgment of “one baptism for the remission of sins!”

⁵ Homily of Salvation, Part iii.

IV. The next thing I would point out in your lordship's exposition of justification, is the following :—"Faith alone can give us an interest in that sacrifice, which God has accepted." Here again, as it seems to me, your lordship is at open variance with the Scriptures and the Church; for if faith alone can give us an interest in that sacrifice, then infants, who are incapable of faith, can receive no interest therein, and must perish everlastingly. Whereas the Church of England affirms it to be "certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." The Church is so far from agreeing with your lordship, that she affirms that an interest in that sacrifice which God has accepted is given by baptism to those who, from their tender years, are incapable of faith. Indeed it may be questioned whether the whole phrase be not objectionable, for, in strictness of speech, faith gives us not an interest in that sacrifice; God, and God only, gives us that interest—in baptism, I conceive, and by the hands of his ministers, not without faith in them who by age are capable thereof.

V. Another saying of your lordship's in your exposition of justification, requires notice: "By one way alone can man possess the Son; that is, by believing in Him;" at least, if by "possessing the Son," your lordship means (as by your reference to 1 John v. 12, we must suppose you to mean,) the gift of the indwelling of the Holy Spirit, whereby Christ mani-

festis Himself to his people, He has Himself given a very different account : “ If any man *love* me, he will *keep my word*, and my Father will love him, and we will come unto him, and make our abode with him⁶.” Our Saviour says that men possess Him by love (which comprises faith) and by obedience : your lordship by faith alone. If by faith alone your lordship meant to include love and obedience, then it is to be regretted, first, that writing in controversy, which requires strictness of speech, you should have used a term so calculated to mislead : secondly, it is to be regretted, that you should so severely have censured others, for expressing your own thoughts. If by faith alone your lordship did not intend to include love and obedience, then it is to be regretted that you should have proclaimed, from the chair of the Apostles, doctrine apparently so different from that of Him who appointed them. Nor is this the whole : but as you have expressly denied baptism to be concurring towards our justification, so here you seem to have excluded imposition of hands from concurring towards the gift of the Holy Spirit ; whereas from the day of Pentecost, with the single exception of Cornelius and his friends, it does not appear from the Scriptures, that that gift was ever bestowed except by prayer and imposition of hands ; nor am I aware that it has ever since been sought in the Church, except by the same means, or chrisin, which in some places

⁶ John xiv. 23.

has been substituted for that rite. The doctrine of "laying on of hands" seems as much excluded from the first principles of Christianity, according to your lordship's statement, as the doctrines of repentance and of baptism have appeared to be. Your lordship ascribes all to faith only; but the holy Apostle, when writing to the Hebrews, and specifying the "foundation" of the Christian religion, the first "principles of the doctrine of Christ," sets them forth in order thus:—"the doctrine of *repentance* from dead works," "of *faith* towards God," "of *baptisms*" and "of *laying on of hands*;" and represents the fruit of them to be that which your lordship, apparently, would teach men to gather from faith only; namely, "enlightening," "tasting of the heavenly gift," "being made partakers of the Holy Ghost⁸." Here again we may ask, how shall we reconcile your lordship's teaching to that of the Apostle?

My lord, it is a painful and unwelcome task to address such a letter to one whom from his station in the Church of Christ I am bound to reverence, and for his many labours in his Master's cause, I am bound to love.

But when, not content with publishing these views of Christian doctrine to the world as *the sole truth*, you couple this with fearful expressions against those who differ from you, and at the same time cast their silence and forbearance in their teeth as a reproach to them, the very peace of the

⁷ Heb. vi. 1, 2.

⁸ Ibid. 4.

Church, to say nothing of the integrity of Christian doctrine, seemed peremptorily to demand that the matter should be brought before the consideration of others, as well as the reconsideration of your lordship. This I have designed to do in the foregoing pages, wherein I have shown your lordship's statements to be apparently at open variance from the *Canons, Homilies, Articles, Liturgy, and Creeds*, of the Church of England, and also from the *Sacred Scriptures*. If your lordship can show that the discrepancy is only apparent and not real, that course is open to you. But by the time you shall have finished your explanations, I shall be much surprised, if you do not find the difference between your own views and those which you have condemned, to be far less than you had at first imagined. For my own part, I believe the truth to be, that from our infirmities of mind and speech, it is next to impossible for us to express ourselves on such points as these so as to be wholly free from ground, or apparent ground, of exception; and therefore I consider, that both your lordship, in your (apparently defective) exhibition of the Gospel, and they whom you have condemned, if they have erred, in theirs, are both labouring under the same common infirmity, an infirmity incidental to human nature, and from which, as it should seem, even the inspired Apostles were not wholly exempt. Hence I conclude that we shall do well upon this subject to exercise, towards ourselves, restraint from over peremptoriness in dogmatizing: towards others,

gentleness in bearing with their infirmities of speech or of apprehension.

I have the honour to be, my Lord,

Your Lordship's

very obedient humble servant,

ARTHUR PERCEVAL.

East Horsley, *Advent*, 1841.

P. S. As it seems to me that I may reasonably be expected briefly to state my views on the subject, I would say, that I believe—

1st. That the gift of justification originally bestowed upon any man is an act of the free and spontaneous grace and mercy of God, which no men can merit or purchase either by good works done beforehand, or good works afterwards; but which has been purchased for them by the blood of the eternal Son of God, and is freely bestowed, for His sake, upon all whom God has called to receive it; that is, upon all whose penitent, affectionate, and dutiful faith (which itself is the gift of God,) leads them to seek the gift in holy baptism. Nothing therefore being required of men in order to receiving the gift in baptism but such a faith, I see no difficulty in understanding St. Paul's words, "*a man is justified by faith, without the deeds of the law*,"² as spoken not only of the ceremonial, but also of the moral law.

² Rom. iii. 28.

2nd. That continuance in this state of justification, into which men are admitted by the free gift of God, is contingent (under the grace of God, and through the mediation of our Lord,) upon their own watchfulness, self-restraint, prayers, and endeavours (both the disposition to undertake and the power to fulfil the endeavour being from the Holy Spirit,) to walk worthy of their high calling, and to bring thoughts, words, and deeds under the control of the law of God, and not upon their faith only; and of this continuance in justification I understand St. James to speak, when he says, “*Ye see how that by works a man is justified, and not by faith only*”¹.

3rd. That when men have fallen by their own sins from this state of justification, to which they were admitted freely by the grace of God in Jesus Christ, and in which they might have continued, under God’s grace and Christ’s mediation, by their faithful endeavours to serve and please God; their restoration to it is a fresh act of grace and favour, which no man can deserve or claim of his own merits; but that for those who have been admitted to the covenant, fastings, amendment of life, prayers, and almsgivings, and other acts of charity, and not faith only, do avail, through Christ’s mediation and for His sake, to plead with God for their restoration to it; but whether further than as indicative of the sincerity of their faith and repentance, which disposes them anew to seek and to receive the grace of God, I am not

¹ James ii. 28.

prepared to say. It is of this that I understand the passages in which such expressions as these occur: "*Forgive, and ye shall be forgiven*¹." "*Give alms of such things as ye have, and behold all things are clean unto you*²." "*Charity shall cover the multitude of sins*³." "*Love covereth sins*⁴." "He which converteth a sinner from the error of his way shall save a soul from death, and *hide a multitude of sins*⁵." "*Her sins, which are many, are forgiven for she loved much*⁶." And these in the Apocrypha, read in the church, by your lordship's authority⁷, every 30th September, and 3rd and 24th of October, "*Alms do deliver from death*⁸." "*Alms do deliver from death, and purge away all sin*⁹." "*Alms maketh an atonement for sins*¹⁰." That absolution, expressed by those to whom "God has committed the ministry of reconciliation"¹¹ does avail (the public as much or more so than the private), to the restoration of those who, having fallen from grace, do with

¹ Luke vi. 37.

² Luke xi. 41.

³ 1 Peter iv. 8.

⁴ Prov. x. 12.

⁵ James v. 20.

⁶ Luke vii. 47.

⁷ I say by your lordship's authority, because of every man whom you admit to holy orders, or to officiate in your diocese, you exact, as a condition of that admission, a solemn promise that he shall read these passages to the people. If they contain, as, from your lordship's charge, we must suppose you to believe them to contain, Satanic doctrine, on whom does the responsibility of the promulgation of such doctrine throughout your diocese rest, but upon your lordship?

⁸ Tobit iv. 10. ⁹ Tobit xii. 9. ¹⁰ Ecclus. iii. 30. ¹¹ 1 Cor. v. 9.

penitent hearts and lively faith seek reconciliation with God in Christ, I must needs believe. But to what *extent* and how far *necessary*, I would not venture to affirm, further than that he who neglects this means, neglects a means both of comfort and of safety apparently ordained of God. And with respect to the Lord's Supper, it may suffice to say this, namely, that as we are not warranted in affirming any man to have been justified who refuses to be baptized, so neither can we affirm any man to be in a state of justification who refuses to receive the holy communion.

4th. That final acceptance with God is contingent, under the grace of God, and through the mediation of our Lord, upon the faithful endeavours of those who have received the gift of justification, to walk worthy of their Christian calling, and to fulfil the will of God, and not upon their faith only. It is of this that I understand, among other passages too numerous to insert, these following: "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations¹." "Work out your own salvation with fear and trembling²." "Charge them that are rich in this world, . . . that they be rich in good works . . . laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life³." "Give diligence to make your calling and election sure⁴." "So run that ye

¹ Luke xvi. 9.

² Phil. ii. 12.

³ 1 Tim. vi.

⁴ 2 Peter i. 10.

may obtain⁵." And, to name no others, St. Paul's statement concerning his prospects, expressed in these words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day⁶."

5th. That justification (though it can neither be given nor continued without the operation of the Holy Spirit,) does not consist in the gift of his indwelling presence. For I cannot but suppose that the Apostles, to whom our Lord said, after that He had *washed* their feet with "*water*," "Now ye are *clean* through the *word* that I have spoken unto you⁸," were "justified," before the day of Pentecost. Nor can I find otherwise, either from the Scriptures or from the records of the Church, than that the gift of the Holy Spirit has ever been sought by a rite (prayers and imposition of hands, or chrism,) distinct from that (baptism,) in which the gift of justification has been sought; though for the first twelve hundred years, as is the custom to this day in the Eastern Churches, it seems that the administration of the one followed as closely upon the other as the descent of the Holy Spirit did upon our blessed Lord's baptism in the river Jordan: the administration of Chrism, or imposition of hands, forming part

⁵ 1 Cor. ix. 24.

⁶ 2 Tim. iv. 7, 8.

⁷ John xiii. 5.

⁸ John xv. 3. comp. xiii. 10.

and parcel of the office of Baptism: from whence it followed, that under one name (Baptism), both rites were signified; and, in a loose way of speech, effects ascribed to Baptism, which, strictly speaking, can only be affirmed of it, when viewed in conjunction with the imposition of hands.

THE END.

BY THE SAME AUTHOR.

A LETTER

TO

THE REV. THOMAS ARNOLD, D.D.

HEAD MASTER OF RUGBY SCHOOL,

(ON HIS DENIAL OF THE CHRISTIAN PRIESTHOOD.)

To which is added,

A REPRINT OF ONE WHICH APPEARED IN THE IRISH
ECCLESIASTICAL JOURNAL,

CONTAINING

AN ACCOUNT OF THE ORIGIN OF THE OXFORD MOVEMENT,
AND OF THE TRACTS FOR THE TIMES.

✓
PUSEYISM

NOT A POPISH BANE,

BUT A

CATHOLIC ANTIDOTE.

BY

✓
PRESBYTER ANGLO-CATHOLICUS.

LONDON:

PRINTED FOR J. G. F. & J. RIVINGTON,

ST. PAUL'S CHURCH YARD,
AND WATERLOO PLACE, PALL MALL.

1842.

Price Sixpence.

No matter what th' offence —
Be't great or small — the cry is "*Puseyism!*"
The word now stinks within the very nostrils;
Salt fish is scant to 't — 'tis bandied every where; —
The very markets fling it in your face.
Does one prefer a *sea-bream*, these, to *loaches*?
Straight cries the vender, whose adjoining stall
Holds *loaches* only, — "*Slight! my mind misgives me;*
Surely this man is *catering* — for what? —
A *Puseyite*, forsooth!" Has any bought him
Anchovies, and needs *leek* to dress them with,
(And your green leek is pickle for a king,
A very royal food I grant ye, sirs).
The herb-woman, with eyes askew, regards him:
"And what!" says she, "you want a *leek!* friend, do ye?
Marry, come up! you're not for *Puseyism*,
I hope!" — See MITCHELL's *Aristophanes*, vol. ii. p. 217.

P R E F A C E.

PUSEYISM is now *familiar in our mouths as any household word*; but, as is not unusual, from being little *understood* and grievously *misrepresented*, it is associated, in the minds of most, with no other ideas than those of *rampant Popery, vain superstition, and Mediæval darkness*. If the humble writer of these pages shall succeed in convincing any one that instead of being a virulent and deadly *poison*, *Puseyism* is a wholesome and effectual *restorative*, his object will be fully answered.

PUSEYISM,

§c. §c.

DIALOGUE BETWEEN THE REV. OLIVER OLDPATH AND
HIS FRIEND MR. CREDULOUS HEARSAY.

MR. HEARSAY.—Good morrow, my dear sir! As usual, engaged, I find, poring over the “Oxford Tracts,” and other *pestilent* productions engendered by them. Let me see, what have we here? Dr. Hook’s “*Church Dictionary*,” “*Select Homilies for Holydays and Seasons, translated from the writings of the SAINTS*”; —Frere, “*On Fasting, its Antiquity, Uses, and Obligations*,” —Poole, “*On Adorning and Decorating Churches*,” and, as I live and breathe! a *Prayer-Book*, with the *Rubrics* all in *red*, and actually a CROSS on the *exterior*! Then report speaks true;—you HAVE turned PUSEYITE?

Mr. Oldpath.—Indeed! and may I ask you to define a *Puseyite*?

Mr. Hearsay.—Oh! every body knows the meaning of a PUSEYITE. But you want a definition, do you? Why, a *Puseyite* I take to be a sort of *semi-Papist*, softened down, perhaps, to suit the *enlightened* age in which we live; imbued with a most monstrous love

for bygone *rites* and *ceremonies*; one who has always "*Catholic Antiquity*" and "*Primitive Tradition*" on his lips, the "*Old Fathers*" on his table, and their *dust* upon his *fingers' ends*; one, in short, who is coquetting with the "*Scarlet Lady*," and quietly doing the *Pope's work*, by paving the way for bringing back all the mummeries and superstitious "*figments of the darkest ages*."

Mr. Oldpath.—In sooth, a formidable definition! enough to "*fright*" us all "*from our propriety!*" You speak, of course, from *personal* knowledge? You have drunk deeply of the writings of these *Puseyites*? You have often *met* them in *society*? and, doubtless, are in the secret as to all the *plots* and *machinations* they are *hatching*?

Mr. Hearsay.—Heaven forefend! "*No Popery*" for me! I eschew *Puseyism* as I would the *red plague* or *sweating-sickness*; no, I am a *Protestant*; a member of the *Establishment*; *Orthodoxy* is *my motto*; the "*old paths*" are what I like,—no profane *novelties* for me.

Mr. Oldpath.—Methinks my friend has fallen into the somewhat *vulgar error* of *calling* things by their *wrong* names, and taking for granted that what the world says *must* be true; however, I shall not despair of disabusing him, and in the end, perhaps, he may find himself more of a *Puseyite* than he anticipates.

Mr. Hearsay.—Your humble servant find himself a *Puseyite*! small chance of that; too good a member of the *Establishment* to take up with *Puseyism*, I flatter me!

Mr. Oldpath.—Brave words! but time will shew. However, let there be a truce to *jesting* (even among friends), *Puseyism* is, it is true, a *nickname*, and the

world must bear the blame of having coined it; still it concerns *Religion*, and *that is holy ground*.

Mr. Hearsay.—Nay, no offence; you asked me to define a word in every body's mouth, and so I *did* it to the best of my ability; if I am wrong, correct me, I am not above making honest confession of my error.

Mr. Oldpath.—To prove you *are* in error, will not, I think, be a Herculean labour. The fact is, *you*, like many *others*, have been led away by *words*; you have lent implicit ear to the accounts of *ignorance* and *prejudice*; you have "*pinned your faith*" on the assertions, or rather the *perversions*, of mendacious journalists and *ultra-Protestant* reviewers, on garbled extracts from the "Tracts"* themselves; you have taken every thing for *granted*, and have examined *nothing* for yourself; *the blind* has had the *leading* of the *blind*; what marvel, then, if both have *fallen into the ditch*?

Mr. Hearsay.—Well, your charges come against me "*in whole battalions*;" substantiate them, and I will read my recantation. But, first, before we enter on the matter, enlighten me on *one* point. *When* was the

* The pleasant antagonists of the Oxford men, after they have torn out the *blood* and *entrails* from a *Tract*, set up the *skeleton*, in some brutalised form, with their own masks and paper lanterns about the jaws, and invite all the gentlemen of the press, and their own friends in particular, to see the *show*. The public, and especially the *Religious world*, avert their eyes in horror:—"Is it possible," they say, "that such monsters in doctrine should walk abroad through Protestant England! Such execrable paper shapes of Antichrist!" "Gentlemen," says the prime showman, "I assure you, that if you were to see the originals in life, you would be still more horrified." "Like enough," is the reply, "but take them away, for we will see no more of such unprincipled Protestantism. Let the fanatic mountebanks know that the genius of Christianity proscribes them!"—Third Letter of a Reformed Catholic, p. 5.

system commonly called "*Puseyism*" set on foot, and *why* were these all-engrossing "*Tracts*" first sent into the world?

Mr. Oldpath.—Stop, I must set you right; you speak of the *system* commonly called *Puseyism*; now, it so happens, *Dr. Pusey* had no more to do than you had in the first promotion of the system (*Perceval's Vindication*, p. 39). The publication of the "*Tracts*" originated in 1833 with the Rev. Messrs. Perceval and Newman, the (late) Rev. Mr. Froude, and the lamented H. J. Rose.

Mr. Hearsay.—Well, now this *is* odd! I always thought that the whole "*head and front*" of the offending lay with *Dr. Pusey*; so much for trusting to report. But *why* send forth these "*Tracts*," and why add "for the Times?"

Mr. Oldpath.—They were so styled because considered suitable for *times* in which "*a heavy blow and great discouragement*" had been inflicted on the Irish Church by the suppression of *Ten Sees*,—for *times* in which, moreover, the press was made to teem with pamphlets calling for *alterations* in the *Prayer-Book*; and for what, forsooth?—to conciliate the many-headed monster called "*Dissent*" by adulterating its doctrines with an admixture of *Socinian leaven*! The general design, however, of the "*Tracts*," as given in their *Preface*, was the "*practical revival of Doctrines* which, "though *held* by the *great Divines* of our Church, have "at present become *obsolete* with the *majority* of her "members, and are *withdrawn* from *public view*, even by "the *more learned* and *orthodox* few who still adhere "to them."—(*Preface to the Tracts.*)

Mr. Hearsay.—So far, I grant you, all seems smooth and fair. Ten Bishoprics “*at one fell swoop*” extinguished, all for the *love* and *welfare* of the Irish Church! Why this was next akin to bleeding a *sick* man to *death* to make him *strong* and *lusty*; and as for conciliating *Dissenters*, as well might one attempt to satisfy the twin “*daughters of the Horseleece*.”

Mr. Oldpath.—You *do* allow, then, that there was a cause for rallying round the Church in *that* her hour of treachery and peril?

Mr. Hearsay.—Undoubtedly there *was*, but in the extract quoted you mentioned “the *practical revival* of doctrines at present become *obsolete*;” what were these? Ever since the *Reformation*, which purged our Church from Romish errors, I thought that Clergymen had preached, and Laymen had *believed*, the *self-same* doctrine?

Mr. Oldpath.—In *theory* it *was* so, not in *practice*; the *Clergy* of the Church of England *preached*, and the *Laity* listened to their preaching, but on either side, from various causes, a *something* of vital importance was lost sight of.

Mr. Hearsay.—What *was this something* you allude to?

Mr. Oldpath.—The *Clergy* too generally neglected to inculcate *Church principles*; they did not call attention to the *origin*, and *constitution*, and *peculiar system* of the *Church*; and what was the result?—why, that the *Laity* were, in great part, ignorant of the nature, and insensible of the privileges, the duties, and responsibilities, belonging to *Church-membership*.

Mr. Hearsay.—I must own myself to be among

the number; I am aware you often introduce the terms *Church* and *Church System* in your sermons, and this it is which many in your parish say, savours so much of "*Puseyism*" and the "*Tracts*."

Mr. Oldpath.—Aye, aye! no doubt; but time will bring them to a *better mind*; and they will see that *the revival of old Church principles* is different from the foisting in of *new ones*. You just now confessed, yourself, I think, not quite *at home* upon the points to which I made allusion?

Mr. Hearsay.—I did so; I candidly admit that, though sincerely attached to the Establishment, a regular attendant upon *Public worship*, and a *Communicant*, I never have bestowed much serious thought upon these subjects.

Mr. Oldpath.—Your case is not a singular one, and it was to induce *you*, and others *like you*, to *reflect*, and to *assist* you in arriving at the *truth* in matters of deep and practical importance, that the "*Tracts*" were first put forth.

Mr. Hearsay.—How then, let me ask, would you describe *simply*, and in *few words*, the *origin*, and *constitution*, and *system*, of the Church, which you just now classed under the general expression of *Church principles*?

Mr. Oldpath.—A question, *this*, more easy to be briefly *asked* than answered *briefly*; however, I will do my best. In the *Apostles' Creed* you profess your belief in "*the Holy Catholic Church*," and in a *Collect* you pray "*more especially for its good estate*." Do you not?

Mr. Hearsay.—I do; but have sometimes thought

it rather *Popish*, it seems to identify us of the *Establishment* with "*Catholics*," whose errors and superstitions we regret.

Mr. Oldpath.—You mean, I think, the ROMAN Catholics, or rather *Romanists*. "CATHOLIC," you know, means *Universal*,—the "*Catholic Church*,"—the *Universal Church* (as open to *all* who seek admission into it by *Holy Baptism*). You see, then, that by using this unguarded language *you* and *others* virtually pronounce yourselves to be *Schismatics*, you virtually *unchurch* yourselves, for you declare that *Romanists* alone belong to the "*one Catholic*" or *Universal Church*.

Mr. Hearsay.—I see the force of your remark; this never occurred to me before. Then *this*, I presume, accounts for *you Tractarians* being so fond of employing the word CATHOLIC in all your sermons; for *my* part, I am more used to call myself a *Protestant* or member of the ESTABLISHMENT.—

Mr. Oldpath.—Excuse me for the interruption, but you are verging on another error. By calling yourself a PROTESTANT, you "only tell us you are not a "*Romanist*, while at the same time you may be what is "far worse, a *Socinian*, or even an *Infidel*, for all these "are united under the common principle of protesting "against Popery." — (Hook's *Church Dictionary*.) Again, with regard to the *Establishment*, the *State* has indeed *established* the Reformed branch of the Catholic Church in our *own* country as the *acknowledged* Religious System of the Land. But were the *Church* to cease to be *Established*, on the morrow,—were her ministers ejected,—their temporal possessions confiscated,—their altars overthrown, *she* would not cease

to be a *Church*, she would remain the *same* branch of the *one Catholic and Apostolic Church* she *now* is, and having exactly the same claim upon our love, our veneration, and obedience. Ignorance of *this* it is which makes *Dissenters* talk so flippantly of "*Act of Parliament Church*, and *Act of Parliament Religion*." —(See Hook's "*Call to Union*," p. 130.)

Mr. Hearsay.—Aye, you remind me of a Chartist orator's harangue I heard the other day; the burden of which was, the *rights of conscience*, the *dignity of man*, the iniquity of making human beings *worship God by Act of Parliament!!* But *how* then would you have us designate ourselves, if the terms *Protestant* and members of the *Established Church* are open to objection?

Mr. Oldpath.—Why, though I do not wish to fasten a quarrel on the name of *Protestant*, yet I should say you would be describing yourselves more correctly as *Reformed**—or *Anglo-Catholics*; but let us return to the point we were about to speak of,—the *origin and nature* of the Church. "The Catholic Church " is a society which has *Christ* for its *founder*; its pre-
" scribed form of *admission* is the Holy Sacrament of
" Baptism; its constant *badge of membership* is the Holy
" Sacrament of the Eucharist; its peculiar *duties* are
" repentance, faith, obedience; its peculiar *privileges*,
" union with God through Christ its *Head*, and hereby
" forgiveness of sins, present grace, and future glory;
" its officers are *Bishops, Priests, and Deacons*, in regular
" succession from the *Apostles*. It has the *Bible* for its

* See Introduction to First and Second "*Letters of a Reformed Catholic*."

“code of laws, and a divine *tradition* for precedents to aid in the interpretation of that code on disputed points. (Hook’s *Church Dictionary*.)

Mr. Hearsay.—You seem to lay much stress upon a *regular succession* in the ministry; is this the doctrine of the *Apostolical succession* so much insisted on by the Tractarians?

Mr. Oldpath.—Yes, and it is a most important doctrine which every one should understand. The authority to administer the *Sacraments*, to *preach* and *teach*, is derived by the Clergy from the *Apostles*, and through them from *Christ himself*. “As *Christ* was sent by the *Father*, so He sent the *Apostles*; as they were sent by *Christ*, so did they send the first race of *Bishops*; these sent the *second* race; the *second* race the *third*, and so down to our *present Bishops*, who can thus trace their spiritual descent from St. Peter and St. Paul.” (Hook’s *Ch. Dic.*) They, like the *Apostles*, have *alone* the right of ordaining subordinate Ministers, Priests, and Deacons, a right which they have exercised from the days of the Apostles to the present. Thus, you see, has the *Apostolical Succession* been continued on, like the unbroken links of an ever lengthening chain; and *they alone* are to be esteemed as *lawful Bishops, Priests, and Deacons*, who can give proof of their commission by having been *the one, Episcopally consecrated*; the other, *Episcopally ordained*.

Mr. Hearsay.—Well, I must confess that your account of the *origin* and *nature* of the Church is calculated to inspire far higher, holier, and soul-elevating views, upon the subject, than those entertained

by the generality of Churchmen. *We* are too apt to regard the Church as a merely *human* institution—the *creature* of the *State*; whereas, correctly speaking, it is a divinely organised *society*, endowed with “*great and glorious privileges*,” and presided over by *Ministers* deriving their spiritual commission from *Christ* and his *Apostles*.

Mr. Oldpath.—Exactly so; these matters, as I stated, had been too much lost sight of by the Clergy in their preaching; this naturally produced an ill effect upon the faith and practice of the *Laitie*; the *latter* were members of the Church, rather by *chance* or *habit* than upon *conviction* and *principle*; the *Sacraments* were lightly thought of, more, as “*mere badges and tokens of Christian men’s profession*,” than as “*sure witnesses and effectual signs of grace*,” the *one* for *giving*, the *other* for *supporting*, spiritual life. Men’s *private judgment* was exalted in an undue degree;* *their will*, not *Scripture* and the *Scriptural teaching* of the Church, was *law* to *them*, and *schism* was no longer deemed a heinous *sin* from which to say “*Good Lord, deliver us*” the *office* of the *Clergy* was not duly revered as the *sole authorised* dispensers of the means of grace, nor did men regard the Church as the divinely provided “*ark*” of their salvation, received into which they could *alone* be *sure* of passing “*the waves of this troublesome world*” in covenant with God, members of their Saviour Christ, and so, inheritors of Heaven.

* “Let us take care to retain it (viz. the principle of the sufficiency of Scripture) in the *Reformers’* sense, and not in one which, as Luther’s phrase was, would make every *Individual Christian* “*carry a Pope within*.”
—*First Letter of a Reformed Catholic*, p. 9.

Mr. Hearsay.—But you spoke just now, I think, of the Church having *Tradition* to assist in the interpretation of the *Bible*. Now this, I have heard, is another *cheval de bataille* with the *Puseyites*; yet, surely, the very *name* is redolent of *Popery* in its most palmy days, our sixth Article declares, that “Holy Scripture contains all things necessary for Salvation,” wherefore need tradition then?

Mr. Oldpath.—Your error, here, again arises from *calling* things by their *wrong* names. You are confounding the *arbitrary, unwritten, unrecorded* Tradition of the Church of *Rome*, with *written, recorded, Catholic* Tradition.* “On all points where the meaning of Scripture is *disputed*, the Church of Christ has had recourse to the recorded judgment of preceding ages; elucidating Scripture by the testimony of those who lived in primitive times.” This is the *principle* which guided our *Reformers*, as is plain from various passages in the *Introduction* to our *Prayer-Book*, in the *Articles* and *Homilies*, as also from the Canon instructing *Preachers*, “That they shall never teach any thing for a *discourse*, but what is agreeable to the *doctrine* of the *Old and New Testament* and what the *Catholic Fathers* and *ancient Bishops* have collected out of that same volume.” (*Canons*, 1571.)

Mr. Hearsay.—I see plainly your distinction. The Reformers then did not (like some *Ultra-Protestants*), consider the Old Fathers as “*drivelling mystics*,” or “*old womanish divines* ;” did not think their writings “*dust*” and “*rubbish* ;” but valued them as witnesses

* “*Catholic*,”—“*quod ubique, quod semper, quod ab omnibus*,”—“*universality, antiquity, consent.*”

of Holy Writ, and guides in the interpretation of the Scripture; they did not, it would appear, consider them as giving a sanction and encouragement to *Popery*?

Mr. Oldpath.—That they *did value* them is plain, else they would scarce be spoken of, in different Homilies, as “godly Preachers,” “learned Doctors,” “great Clerks,” and “Holy Bishops;” while, so far from *supporting* the corruptions of the Romish Church, (Catholic), *Tradition* is the very evidence on which we convict what is *falsely* called *Tradition* by the Romanists.*

Mr. Hearsay.—But do not the *Tractarians* put *Tradition* on the *same* footing of authority with *Scripture*, and so fall into the very error of the *Romanists*?

Mr. Oldpath.—You shall be answered in the words of Mr. Perceval. 1st. “We (the *Tractarians*) believe that by the over-ruling Providence of God, it hath been so ordered that *Holy Scripture* does contain *all things necessary* for men either to *believe* or *do* in order to salvation. 2d. We believe that *He* who has given us the *Scriptures* has also, for the more effectually *guarding* the sacred truths to which they witness, provided *assistance*, in the testimony of the *Church*, from the beginning, as exhibited in the *writings of the ancient Christians*, wonderfully preserved and handed down; which testimony men are not at liberty to lay aside.” PERCEVAL’S *Vindication*, p. 7.

Mr. Hearsay.—Assuredly, no objection can be made to this, their *principle*, it seems, is but identical with *that* of the *Reformers*. Let me ask, however, do not the *Tractarians* advocate certain *forms* and *practices*

* See Dr. Hook’s Sermon, entitled “The Novelties of Romanism; or, Popery Refuted by *Tradition* :” also No. XIII. of “Englishman’s Mag.”

not sanctioned by our *Church*, and likely therefore to cause suspicion and offence?

Mr. Oldpath.—My memory does not serve me, but, perhaps, *you* will be good enough to name them.

Mr. Hearsay.—Why, *bowing* towards the *Altar*; and *reading* a great portion of the Service towards it; *preaching* in a *Surplice*, and discarding the *Clerk* from his vocation.

Mr. Oldpath.—Another proof of the great ignorance of *Churchmen* on matters connected with the *Church*, to whose communion they belong. These several practices, so far from being *opposed to*, are in exact *accordance* with, the intention of the *Church*; the blame rests not with *those* among the *Clergy* who have revived what had grown obsolete, but with *those* who, from their negligence and carelessness, or from a mistaken wish of yielding to *weak* scruples, have suffered them to fall into disuse. But let us consider your objections one by one. At the repetition of the Creed you *bow*, I presume, at mention of the Saviour's name?

Mr. Hearsay.—Undoubtedly I do, for it is enjoined in Scripture.

Mr. Oldpath.—And in what direction do you bow?

Mr. Hearsay.—Oh, towards the Communion Table, or the *Altar* as *you* persist in calling it, but that, you know, is *customary*.

Mr. Oldpath.—Then *why* accuse the *Clergyman* of Popery who at the mention of the name of *Jesus* “*does due and lowly reverence*” in the same direction?

Mr. Hearsay.—Oh! but in doing so, *he* often turns his back upon the Congregation, and this seems such

singularity and affectation ; indeed, it is this practice of shifting their position ever and anon, during the service, which is one great characteristic of the *Puseyites*.

Mr. Oldpath.—Villanous custom, (out upon the word !) has too long sanctioned *preaching* the *Prayers*, and not the *Sermon only*, towards the people. “ In the days of the Reformers, and for some time after, the ministers turned *from* the people in *prayer*, to *them* in *exhortation*; so that even by his *action* the people could distinguish between his *address to them* and his *address for them* and *with them* to God ; they were continually reminded, by *outward* circumstances, of the holy duty in which they ought to be engaged.”*

Mr. Hearsay.—Well, well, I grant that this distinction is calculated to convey the spirit and meaning of our service, and to keep up the devout attention of the congregation (otherwise too apt to flag). What say you, though, to preaching in that “*Rag of Popery*” the *Surplice*?

Mr. Oldpath.—Simply that it is practised in all *Cathedrals*, which should be patterns and examples to *Parochial Churches*. For “*Black Geneva Preaching gowns*” we have to thank those “*godly*,” “*painful*” men the “*Puritans* ;” and they, you will allow, suggest no very pleasing recollections.

Mr. Hearsay.—No, truly ! a *King* and an *Archbishop* murdered, *Church* and *Cathedral* ransacked and profaned ; these were the outward symptoms of their “*purity*.” But why dislodge the *Clerk*? What has he done? Why is his “*occupation gone*?”

* See Dr. Hook’s “*Call to Union*,” pp. 112–118.

Mr. Oldpath.—Because he is no longer needed. The office of the Clerk* (a different personage from him of whom the Rubrics speak) was owing to folk's ignorance at the Reformation; *all* could not read, so they required some one to *lead* them in *making* their *responses*; *now*, this is not the case, and so the Clerk becomes an actual stumbling-block to joint and audible devotion; the congregation look upon him as their embodied *representative* and *mouth-piece*.

Mr. Hearsay.—There is another point. Those great tall "*Lights*" upon the *Altar*, what do you say to *them*?

Mr. Oldpath.—That they are not only *permitted*, but actually *enjoined*; and that those who cry out "*Popery*" and "*novelty*" may see them in all *Cathedral Churches*, and almost every *College Chapel* at our Universities. (See HOOK'S *Ch. Dict.*: "*Lights upon the Altar.*")

Mr. Hearsay.—That *suspicious-looking Prayer-Book* on your table reminds me too, that "*Crosses*," as well as "*Candles*," may be seen upon some "*Altars*;" is *this* defensible?

Mr. Oldpath.—Prithee, why not, when it is a usual ornament upon the Eastern *gable* of our Churches? A party in the Church cries out *anathema* against RESERVE† in *preaching* upon the *Atonement* of the Saviour, but would *enforce* RESERVE *most stringently* as to displaying the holy *symbol* of the Saviour's

* "*Clerk.*" See HOOK'S "*Ch. Dict.*;" and POOLE'S "*Lectures on the Structure and Decoration of Churches*," p. 19.

† For the *real object* of Tracts 80 and 87, which, like many others, have been "*dissected*" upon the approved principle in the Note, p. 7, see the Rev. H. A. Woodgate's "*Brief analysis of them.*"

Passion, upon the Altar. (See Hook's *Ch. Dict.: Cross*.)

Mr. Hearsay.—Well, granting the truth of all that you have said, if *Puseyism* does not tend to *Popery*, why have there been conversions *from it* to the *Romish faith*?

Mr. Oldpath.—My reply shall be a passage from Mr. Dodsworth's Sermon "On Allegiance to the Church." "In no one instance has a member of the Church of England, known to be well informed in what are termed Church or Catholic principles, ever conformed to the Romish communion. The challenge to adduce such an instance has been repeatedly made and never answered." (DODSWORTH'S Sermon, p. 6.)

Mr. Hearsay.—But will you go so far as to assert that there is not one "jot or tittle" objectionable in any of the Tracts?

Mr. Oldpath.—I will assert no such thing, but will say with Mr. Perceval, "That the misapplication of principles by individuals holding them affords no just ground for reproaching the principles themselves, nor the body in general who hold those principles, and do not concur in the (supposed) misapplication of them" (*Vindication*, p. 16); and I will "entreat all sincere Christians to gather from them what good they contain; and for the rest, to bear in mind that if there should be any thing erroneous, their duty is to make allowances for human infirmity." (*Preface to Plain Sermons by Contributors to the Tracts*. See, also, *Tract 90*, p. 67.)

Mr. Hearsay.—Well, I sincerely thank you for all the information you have given me; I had been led to understand that *Puseyism* was synonymous with *Popery*, and that the *Tractarians* were but *Jesuits* in disguise—their system a pestilent and soul-destroying one;

henceforth I shall be more guarded in taking for granted all the world may please to say.

Mr. Oldpath.—You begin to see, I trust, the folly and the mischief of being “*blown about*” by every idle “*wind*” of hearsay. *Puseyism* is, we know, the “*standing dish*,” or rather “*réchauffé*,” at every dinner-table; it has become “*familiar in our mouth as any household word*,” the misnomer greets your entrance into every drawing-room; but put the question, “*What is Puseyism?*”—request a sketch of this same hideous non-descript—this “*Frankenstein creation*,” and straight the voices of young and old, of Miss and Madam, so lately eloquent, are mute,—*Echo* alone replies! Or ask, again, of *those* who rail so stoutly at the “*leprous distilments*” of the Tracts, by what especial *passage* or *assertion* their *bile* has been *stirred up*—the smoothness of their *orthodoxy ruffled*? Oh! they have never read the *Tracts*! Not they! Heaven forbid *such things* should “*come betwixt the wind and their nobility!*”

Mr. Hearsay.—The edge of your remarks is something keen, but there is no gainsaying their general truth. It *does* seem that on *this*, as on many *other* subjects, *they know the least who talk the loudest*. But to return from *all* that you have said, I am to infer that, so far from doing *grievous harm*, threatening the *welfare* of the Church, and tending to bring back *erroneous* and *unscriptural views* and *practices*, the Tractarians have done *much good*, and *will do more*. You think they have, in fact, infused new *life-blood* into the *torpid system* of the Church, and that although they seem to insist strongly upon *outward* forms and rites, they at the same time insist *as strongly* upon inward piety and holiness; that, in short, they would

make these *very forms* efficient handmaids in the service of *Religion*, "*pure and undefiled.*"

Mr. Oldpath.—You have expressed *my* sentiments. It has been my endeavour throughout our conversation to disabuse your mind on the subject of *Puseyism* and the *Oxford Tracts*; to shew you that, instead of being advocates of bygone *superstitions* and unscriptural "*figments,*" their authors are the firmest opponents of the *Church of Rome*, so far as she is *Romish*; that instead of seeking to bring in novelties in *doctrine* and in *practice*, their aim is to revive "*old Church principles*" and *practices*, which existed in the *earliest* and *purest* ages of the Church; the revival of which affords the only solid barrier against *Popery* on the *one* hand, and *Dissent* upon the *other*. They would exhibit the Church of England in her true and *proper* light, as the "*via media,*"—"The centre between two vicious extremes: the *extreme*, on the *one* hand, of *Catholicism*, which is *Popery*, and the *extreme* of *Protestantism* on the *other* hand, which we will speak of as *ultra-Protestantism.*"* By regular attention to *Festivals* and *Fasts*, by *weekly Prayers*, by *Alms-giving*, by frequent participation in the *Eucharist*, they would beget and foster in our minds such an abiding sense of *God's continual presence* as shall lead to *self-denial* and *habitual devotion*, and serve us as a constant check upon our *thoughts*, our *words*, and *actions*, when abroad and in the busy world. By strict observance of the *Rubric*, they would make the service of the Church no longer a *cold, dull, lifeless* form, but *one* replete with *interest*, and *life*, and *meaning*; nay, by the in-

* See Dr. Hook's Sermon, "Moderation of the Church of England."

ternal arrangement* and architectural decorations of our churches, they would make the "*Gospel* to be preached (*pre-eminently*, indeed, *IN the Church*, but) *subordinately BY the Church itself*." (POOLE'S *Lectures*, p. 17.) Wonderful has been the effect already of a steady, progressive attempt to accomplish *this*; but it is trifling in comparison to what may be expected when the *Church system* shall be fully understood, and when, by the general co-operation of her *members*, it shall be developed in all its majesty and beauty. I cannot better terminate our conversation than by calling your notice to the following extract from a Periodical of well-known and deserved celebrity:—"If they (the Tractarians) have attacked ultra-Protestantism on the *one* side, they have struck Romanism on the *other*; if they have recalled men's thoughts to *works*, they have not trenched on *justification by faith*; if they have

* Thanks to the revival of a better spirit, the ancient churches of the land, which for generations have groaned beneath the heavy hand of *Vandalism*, are again standing forth in all their pristine beauty; "*their storied windows bright with gorgeous hues*," their walls no longer hid by "*cartloads of plaster and hogsheads of yellow ochre*," their carved screens and canopied fonts set free from sevenfold coatings of "*white paint and Prussian blue*," their naves disencumbered from those cushioned, and carpeted, and curtained "*abortions of a Puritanic age, those distractors of devotion, which (in so far as they tend to deaden the feeling, that in the House of Prayer we are all one body) offend against our glorious belief in the Communion of Saints*;" and of which it has been observed with truth, that "*Self-righteousness was their origin; pride continues them; and quarrels and contentions are their daily result*."

Let us devoutly hope, that wherever, in *this our day*, the *Heavenward spire* is seen to rise, it may surmount a Church, which though lacking the *associations* and perhaps the *splendour* of antiquity, shall yet be strictly *Catholic* as to its plan and its *interior arrangement*; having its *chancel* and *nave* distinct; encumbered by no *pews*; disfigured by no *rival pulpit* from which to *preach the prayers*; but with its *open seats of oak*, and its "*font of stone*" (not composition) "*set in the ancient usual place*." (Canon 81.)

insisted on *forms*, they have endeavoured to *spiritualise* them *all*; if they have elevated the *office* of the *Clergy*, they have laid on them an increased *weight* of *moral responsibility*; if they have raised the *Church* before men's eyes, they have taught them to *look through* always, and *see in it Him* who is the *Head*. *Self-examination* is enforced, but *self-consciousness* deprecated; *respect* for *tradition* revived, but *veneration* for the *Scriptures* revived too. While men are carried back to the *study* and *imitation* of *antiquity*, they are reminded also of their *allegiance* to the *Church* in which they were *born*; *rationalism* is condemned, but *reason* not stigmatised; the *study* of the *Fathers* is urged, but the *extent* of their *testimony* restricted; *mortification* of *self* is imposed, but *superstitious asceticism* checked; the privileges of *baptism* are magnified, yet so as to enhance the necessity of *personal holiness*; the *defects* of the *Reformation* are pointed out, but this is coupled with a grateful acknowledgment of the *blessings* of which God has made it the source. We trust and believe the authors will find a blessing resting upon their labours; and all those who love their country and their Church will heartily wish them *God speed*." As you and I, Mr. Hearsay, are, I trust, among those who "*love their country and their Church*," let us heartily say *Amen* to this.

Mr. Hearsay.—Most willingly; and from henceforth may *I* and *others* act more in accordance with the Scriptural maxim,—"*Judge not according to the appearance, but judge righteous judgment*."

✓ Plain Words to Plain People

ON

THE PRESENT

DISSENSIONS IN THE CHURCH.

THIRD EDITION.

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PLAIN WORDS, &c.

JUST before our Blessed Saviour was betrayed into the hands of wicked men, He took occasion to comfort His disciples, whose minds it seems were troubled by approaching evils, and He said on that awful occasion: "*Peace* I leave with you, my *peace* I give unto you: not as the world giveth give I unto you." And then, after speaking these and many other cheering words, which are written in the fourteenth and following chapters of St. John's Gospel, "He lifted up His eyes to heaven, and said, Father, I pray that all which shall believe on Me through the word of them whom I have sent into the world may be *one*—that the world may believe that Thou hast sent Me." And the Apostle "which wrote these things," and who has been always called the Apostle of love, (St. John,) when he was so old and feeble that he could say nothing else, used, we are told, to get himself carried into the church, and preached no other sermon to the people than, "Little children, *love* one another." It is quite clear then that peace, unity, and love, are essentials of the gospel; where these are not, you may safely say, that "if any man seem to be religious, and brideth not his tongue, this man's religion is vain." *Jam.* i. 26. Now I am going to apply this to the state of things in which we find ourselves just now.

I suppose that the very simplest person among us knows very well that there are many things said and done about religion and the Church, and in their name, which are altogether inconsistent with peace; and the angry tone in which they are said seems to show pretty clearly that such as use these hard words cannot bear much love towards those whom they treat so unkindly, and that they have forgotten our Lord's last prayer for unity, and St. John's touching sermon, and indeed the subject of his Epistles also. And yet men are not altogether to be blamed for speaking strongly, when they feel strongly. "*First pure, then peaceable,*" *Jam.* iii. 17, is the character of that church which is militant here below. I would rather say that they are blamable in the first instance for not giving themselves sufficient leisure to understand the bearings of many very important theological points, none of them without its own peculiar difficulty, than for warning against error where they honestly believe it to exist. It is their false estimate of the Church, not their intentions towards it, of which I must complain. When I say this, I only mean that I can to a certain extent sympathize with the alarms of some who seem to think we are all just going "to turn papists," to use words which, I dare say, you have often heard lately, and I can make some allowance for warm expressions produced under such circumstances. I do not defend—indeed, I must earnestly protest against—the fierce, schismatical, irritating, and, one must say it, most unchristian language and spirit which we hear and see in print daily. The most vulgar devices are adopted to prejudice uninformed minds against the ministers of their own parishes, who are labouring faithfully among them and with much

self-denial in all worldly things; handbills, full of incomplete passages, and garbled, unfair, and false quotations from writings* which, to say the least, require the patient study of the context even to understand them, are scattered with the most reckless disregard of the characters or religious training of those into whose hands they may fall; people of the lower classes, who perhaps never set foot in a church, and who are actually ignorant of the contents of the Prayer-book, are addressed by clergymen in violent after-dinner speeches, when their worst passions are excited by the necessary evils attendant upon such worldly meetings, and these clergymen think it right to use such opportunities for the purpose of nicknaming their brethren, and for the sake of a laugh pollute themselves by using the most profane and unchristian language;† the daily newspapers, and the worst part of them, are made the vehicle of poisoning and prejudicing weak and unstable minds; public meetings are held in many parts of the country for the sole purpose of exciting popular hatred, not only against certain views, but against individuals who are supposed to hold them, and these misrepresentations both of doctrine and practice are addressed to those who, from education and other causes, are not only incapable of forming opinions upon the points at issue, but of testing the truth of the assertions which they hear respecting them; and last of all, the pulpit of one of the largest churches in this very city [London] is made the vehicle of advice to the laity to “desert the churches, and no longer to recognise the ministry,”‡ of those whose only fault is a faithful adherence to the spirit and the letter of those formularies which they have solemnly sworn before God to obey and to teach. The storm of calumny and misrepresentation is now at its height; and I am using the words of one whose station privileges him, and such as him alone, to pronounce judgment upon these matters, when I ask—

“What can have been more lamentable than the tone, which (of course I am speaking generally) has been adopted by those who have set themselves (I hope conscientiously) to oppose the opinions in question? What can be more offensive to christian charity, than to hear men of blameless lives held up to public execration in the newspapers of the day, as ‘a synagogue of Satan,’ and branded as ‘heretics’ by persons, who yet hold back the grounds on which they make their charges? Above all,—and I cannot notice without grave reprehension the conduct of these individuals,—what can be more offensive than to see clergymen, ministers of the gospel of peace, so far forgetting themselves, their duties, and their position, as to appear at public meetings as speakers, or in the daily journals as correspondents, whose tone is rather that of personal opposition, than of grave objection to error, and who thereby almost compel us to think, that they are lamentably deficient in that spirit which is ‘pure, and peaceable, and gentle, and easy to be entreated, full of mercy and good fruits,’—‘thinking no evil,’—‘rejoicing not in iniquity, but rejoicing in the truth?’ I would that such could see themselves as they appear to others, and could think of themselves as all good

* This charge could easily be proved, were this the place to do so. Suffice it to warn my readers against believing what they read in such publications, without examining for themselves the books from which they profess to quote. Great names in the religious world are not always a sufficient guarantee for fair statements.

† Mr. Close's Speech at the tradesmen's dinner in Cheltenham.

‡ Mr. Noel's Sermon at St. Clement Danes.

men, of whatever party, must think of them. I would that they would reflect with whom they are leaguings themselves, and whether some of those with whom they act are not men whose hearts' desire and ulterior object is the total destruction of our National Church? And more than this,—I would that they should learn a lesson from the men whose doctrines they repudiate, and whose persons they so bitterly assail. Whatever may have been the errors, whether of doctrine or of judgment, (and of these I am not at present speaking,) of which the authors of the Tracts for the Times have been guilty, I will say this for them, that the moderation and forbearance they have shown under insults the most galling and provoking that can be imagined, has been exemplary; and I am glad to avail myself of this public opportunity of expressing my admiration of the meek and christian spirit they have invariably shown,—not rendering railing for railing, and never tempted, by the frequent ignorance, and often immeasurable inferiority, of many of their adversaries, to retort upon them.”—*Bishop of Oxford's Charge*, 1842, pp. 13—15.

When such things are of daily occurrence, when a clergyman cannot faithfully, and in obedience to his oaths, follow out the directions of the Prayer-book, which he has sworn to obey, without being calumniated, and even persecuted, it is time to speak out; and it is well that you should be plainly warned against being deceived by this coarse and unchristian, I had almost said, anticristian warfare, and against being led away by “calumnies and misrepresentations of the most wanton and cruel description, and by attacks from the dissenting, democratic, and infidel portions of the public press, clothed in language which I will not trust myself to characterise, but which, for the sake of our common humanity, (I say nothing of christian charity,) it behoves us, as with one voice, to reprobate and condemn,” *Ibid.* p. 10; lest giving heed to such pernicious advice, you be tempted to “make shipwreck of your faith;” and, by fomenting these divisions, you lacerate and tear “the Church, which is His body,” *Eph.* i. 23, most sacred and most inviolable. It would be at least more prudent for all, in whatever station and calling, and it is most necessary for those whose duty is “to receive with meekness the engrafted word,” *Jam.* i. 21, to do as one of great prudence advised in a matter, which being one of God's truth, it seems not improper to adduce, that is, “to let these men alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.” *Acts* v. 38, 39.

Under ordinary circumstances you of the laity would enjoy the privilege of serving God in quiet, under the guidance and teaching of the Church; but now that there is an unhappy necessity for making an appeal to you on behalf of those of the Clergy who desire to act up to their ordination vows, it may be permitted to point out, what is too little known,

I. The state of things which gave rise to the religious movement which is now so clamorously opposed.

II. The leading principles of this movement, distinguishing carefully main principles, from details which are more or less doubtful; and

III. The real grounds of those who are the leaders in this unhallowed warfare upon their brethren.

It will be seen, of course, that I am writing for churchmen; and if I could select my readers, I would say that I address more

particularly those gentle souls (and there are many such) who are distressed and harassed by the din of arms, which is ringing within and around our spiritual home; for those who "seek peace and ensue it;" for those who, though they might make up their minds to the "fightings without," are sorely perplexed by the "fears within," 2 Cor. vii. 5; who feel their own weakness; and who look for something which shall guide them in the midst of the conflicting opinions and angry controversies of the day.

I. It may be a difficult thing to carry our minds ten years back; but it is very necessary to do this. In this world we know little of ourselves but by this comparison of one state with another. To know the guilt of after years we must realize the purity of "our first estate;" and rightly to estimate the progress of penitence, we must recall the state of sin. It is a painful retrospect, but we cannot look back at the years 1832 and 1833 without feelings of awe, like those of men who in the morning return to the daylight view of some precipice which they have passed unwittingly, though safely, in the night. The fever of licentious principles, not in politics alone, but in every institution, was running riot in the land. I am now adverting to matters of history, not to mere party squabbles. By a most tyrannical act of violence on the part of the State, ten hishoprics of the Empire were suppressed by one stroke of oppression, which amounted to sacrilege. The highest functionary of the government significantly told the remaining prelates to set "their houses in order," and declared that "in this free country he did not like to use the term monarchy." The constitution both in State and in Church was rocking to its very base: the mob burned to the ground no small portion of one of the largest cities in the kingdom: before this it had been declared unsafe for the sovereign even to enter his own metropolis: and, on the other hand, the wildest schemes for destroying the very essence of the Church, under the pretence of improving its efficiency, were put forward, under influential auspices: the Prayer-book, during this tornado of violence, was to be altered to suit the caprice of every sectarian and heretic: in a word, England was verging towards apostasy. It was openly proclaimed that the Church, Christ's "kingdom which was not of this world," John xviii. 36, might be tampered with at the caprice of any set of rulers, whom the law no longer required to be even Christians: it was to be "one sect among many;" with no other claims upon the souls of men than the accident that it had been established: it was henceforth to be the creature of sufferance, like a Police Office or a Court of Review. That it was God's own institution; that its ministers were His representatives; that its sacraments and ordinances were the sole means of the conveyance and continuance of salvation to the individual soul; that it had "authority in controversies of faith;" that it was "a witness and keeper of holy writ;" that it had duties of intercession, and the privileges of life eternal, and the gift of perpetuity; all this was but little heard. Nor was this a mere summer storm; it was the hursting of clouds which had been overspreading the heavens for more than a century. I am not now disposed to enter into the causes, but I will, as briefly as I can, remind you of the results, of this faithlessness—to use a mild term—of the Church to her principles. And when I speak of the Church, *remember that the laity are the Church just as much as the clergy: the blame, whatever it was, attached to the full as much to the people as to the*

priest. An active ministry may under God produce a righteous laity; but a christian people, alive to their high privileges in the gospel, will demand them from the most supine clergy. But we need not pause on the question of blame; our business now is with facts.

Suppose, if you can, one who only knew the Church of England from its character on paper,—one who in foreign lands, if you please, had mastered the view which it gives of itself in the Prayer-book,—what would he reasonably expect to have found? Why, if words have any meaning, “the order for Morning and Evening Prayer daily to be said throughout the year,” must have led him to expect that our churches would be open more than once every day. Where so great care was taken to give the children their portion of meat in due season, that “the most part of the Old Testament was to be read every year once—the New Testament was to be read over orderly every year thrice—the Psalter was to be read through once every month;” he might well expect something more than four times 52 chapters of holy Scripture where the Church had ordered four times 365. But so it was: “Mattins and Evensong daily throughout the year;” so said the Church on paper: it is too painful to ask, what was—alas! that we must say it, what is—her practice? Nor was this matter of the daily service only a pretty theory; it is a matter upon record, (see Paterson’s *Pietas Londinensis*) that in London alone, in the beginning of the seventeenth century, in seventy churches and chapels the sacrifice of prayer and praise was offered daily; in forty-three of these twice every day; in six, three times a day; and in five, four times a day. This general disregard of the directions contained in the first page of the Prayer-book would be to such a stranger as I have imagined, a most startling proof of our falling short in holy things of the actual requirements of our Church.

Again, he would have found in this same Prayer-book minute directions about fasts and festivals—a plain order to celebrate baptisms at the font during divine service—to catechize children publicly—to use the offertory every Sunday after the sermon—suggestions for very frequent participation in the “Holy Mysteries:” he would have found, in short, the Church entering into every possible relation of human life—pervading and sanctifying all worldly things, melting and moulding, and transforming earth to heaven—leading our sinful nature to God in infancy—training our renewed and better state in childhood—strengthening our youth—feeding our manhood—comforting our old age—committing our bodies to the grave in the hope of a blessed resurrection—ministering alike to our joys and sorrows—and, above all, preaching her *daily* warnings of penitence and faith in the words of holy Scripture. Surely he might fairly have reckoned to see some of this most heavenly form: but what would he have found? Children baptized in their fathers’ dining-rooms—(a few years back this was considered the only respectable thing,) catechizing entirely neglected—the holy order of Confirmation treated only as an occasion for a secular holiday—the beautiful prayer for the Church militant banished—such part of the weekly communion office as was retained, read from the desk instead of the altar, at least in country churches—the offertory never made—the communion administered thrice a year, in perhaps the majority of our parishes—a population more than heathen, eating out the very heart of religion in all our great towns—no new churches rising to speak of God, even in acres of new buildings—swarms of souls annually sent to our colonies

without a church or a clergyman, or a school, or one visible sign or token of Christianity, to greet them in the great desert—a desert to the spirit alike and to the body; in short, he would have found a Church without means of extension abroad or at home—without prayers—without discipline—without order—the proprieties of awful reverence neglected all but universally—a Church, I say, oppressed by the State—scorned by its enemies—suspected by its sons.

And if this was the external aspect of the Church in the way of her public services and organization, if this was all her care for man's salvation, how was she fulfilling her other great duty of furthering God's glory? How had she "kept that good thing committed to her," 1 *Tim.* vi. 20, the treasure of apostolic doctrine?

The limits which I must prescribe myself, prevent me from entering, as I could wish, into this extensive field, so I will content myself with examining our past faithfulness to the very fundamentals of Christian truth, and I will now call your attention to two articles of the Nicene Creed: they shall be these—

"I acknowledge one baptism for the remission of sins."

"I believe one catholic and apostolic Church."

1. How has our Church taught the doctrine of Christian baptism? The very first instruction which is put into our hands, the Church Catechism, bids every child speak of his baptism wherein he was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven: the baptized child thanks God that he has called him into this state of salvation: he prays for grace to continue in it: he speaks of the inward and spiritual grace of baptism, as a death unto sin and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby, *i. e.* by baptism, made the children of grace. In administering this sacrament, the Church quotes our Lord's words to Nicodemus, "None can enter into the kingdom of God, except he be regenerate, and born anew of water and the Holy Ghost," *John* iii. 5; she goes on to pray that God will give the child now to be baptized that thing which by nature he cannot have, that he may be received into Christ's holy church, and be made a lively member of the same—that he may be delivered from God's wrath, and that he may enjoy the everlasting benediction of His heavenly washing. Openly does the Church declare her belief, in the case of every child brought to the font, that God will favourably receive him; that He will embrace him with the arms of His mercy; that He will give unto him the blessing of everlasting life, and make him partaker of His everlasting kingdom; and lastly, she prays that God will sanctify that water, then and there present, to the mystical washing away of sin, and that the child to be baptized in that water so blessed, may receive the fulness of His grace, and ever remain in the number of His faithful and elect children. After the administration of the sacrament, the Church declares that the child is regenerate and grafted into the body of Christ's church, and then joyfully goes on to give hearty thanks to our most Merciful Father, that it hath pleased Him to regenerate this infant with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His holy church; and speaks of every child so baptized, as now dead unto sin and living unto righteousness; as buried with Christ in His death, and now made partaker of the death of God's Son.

He who runs may read this. *Before baptism*, we pray that the child may have certain blessings—forgiveness of sins; entrance into the church; the new birth in Christ; adoption and election into the number of God's children; and actual salvation by sharing in the benefits of our Saviour's death: *after baptism*, we thank God that the child has gained all these things which we have prayed for.

So, again, in the Order for Confirmation, the Church speaks of God as having "*vouchsafed to regenerate these His servants by water and the Holy Ghost, and having given unto them forgiveness of sins:*" and in the Collect for Christmas-day, speaks of us as "*being regenerate and made God's children by adoption and grace.*" The articles, homilies, and published opinions of those who compiled the Prayer-book, run the same way; but I prefer confining myself to the Prayer-book itself, which is in every body's hands.

But it will be said, "Possibly all this may have another meaning; when the Church seems to say that all children *are* regenerate in baptism, it may only mean that it is hoped that they *may be* at some future time regenerate: the Church speaks in general terms, and uses the language of charity." To this, it may serve as a sufficient answer, that the worst opponents of the Church, who overthrew it in the Great Rebellion, (I am alluding to the Puritans) never interpreted the words of the Church in this way: the very objection which they made to the Church was, that the words actually did teach baptismal regeneration, were intended to teach it, and could teach nothing else. And if it should be thought useless to quote the recorded opinions of all our great divines, who understood the language of the Church in this, the only possible sense, I will produce a most unexceptionable witness as to the sense of the baptismal and other services, in one who, it is well known, hates the Church with more virulence than most other dissenters. Mr. Binney says, (Clerical Nonconformity, p. 34.)

"The *fact* assumed and affirmed in the language of the Church is this,—that God has regenerated the child with His Holy Spirit, has given him *spiritual regeneration*. This would appear to be regarded as occurring in connexion with the application of the outward sign; for previous to that, the blessing is spoken of as not possessed; immediately after, it is affirmed to have descended. In this brief interval, the greatest conceivable change has taken place in the spiritual condition of an immortal mind; the moment before the application of the mystic element, the child is in that state in which the article declares that it deserved 'God's wrath and damnation,'—the moment after, he is another being—has another nature. In consistency with this, the other parts of the Prayer-book are constructed, the Catechism and the Order for Confirmation. The words in the baptismal service seem to me to mean just what they say—a clergyman must assert to God that every infant baptized by his hands, has been regenerated with the Holy Ghost. There is nothing hesitating, hypothetic, or equivocal about it. It is not merely the affirmation of an outward ceremonial change, but of a real and spiritual operation on the soul. *I believe that these words cannot be made, by any fair and equitable means, to utter any thing else than their obvious sense.*"

Of course, this person does not hold the doctrine of baptismal regeneration—he condemns it altogether; but he is a very fair witness of what the Church holds: and remember that the question now is

not whether this doctrine is true, but whether the Church in her Prayer-book teaches it; and this I shall have to apply presently.*

2. The second article of the Creed on which I proposed to examine the theoretical teaching of the Church, was that of the Holy Catholic and Apostolic Church.

Again, what says the Prayer-book? "The visible church of Christ is a congregation of faithful men, in which the sacraments are *duly* administered according to Christ's ordinance," Art. xix. "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments, before he be *lawfully called and sent* to execute the same. And those we ought to judge *lawfully called and sent*, which be chosen and called to this work by men who have public authority given unto them *in the congregation*, to call and send ministers into the Lord's vineyard," Art. xxiii. And in the Ordination Service we read, "It is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church—Bishops, Priests, and Deacons. No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had formerly *episcopal consecration or ordination*." And in the service itself, *the bishop* lays his hands on the head of the person to be ordained, and says: "Receive the Holy Ghost for the office and work of a priest in the Church of God, *now committed unto thee by the imposition of our hands*." It might have seemed, then, to one who had but the Prayer-book to guide him as to what our Church holds, that the Church is a congregation where sacraments are *duly administered*. Sacraments are duly administered only by those who are *lawfully called* to administer them. They only are *lawfully called* to administer them who have received *episcopal ordination*. Now there is another step to take: we have traced the sacraments to the lawful minister, and the lawful minister to the bishop, but how comes the bishop to hold this power alone? From whence does he derive his prerogative of conferring valid ordination?

Before our blessed Lord and Saviour quitted the scene of His earthly ministry, He said—not to all the disciples, but to the eleven, "All power is given unto Me in heaven and earth—Go ye therefore, and teach [or make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo!

* It is obvious that the limits of this tract prevent such enlarging upon these great turning points as would be desirable: but for those who are disposed to pursue the subject further, I would recommend a little tract, "Baptismal Regeneration, a Doctrine of the Church of England," and the Extracts from Hooker appended to his Life, (18mo. 1842,) in connexion with this section; "The Church of Christ," extracted from Mr. Palmer's great work, and "The Church Visible and Invisible," as illustrating the next position; and, with reference to the whole subject under discussion, Mr. Perceval's "Vindication of the Principles of the Authors of the Tracts for the Times," and his "Collection of Papers," from which I have more than once quoted; Mr. Churton's "Letters of a Reformed Catholic;" Dr. Hook's "Church Dictionary;" Mr. Gresley's "Bernard Leslie;" and Mr. Watson's "Letter to the Laity." The testimony of these writers is adduced because it is independent. And I once for all acknowledge my obligation to them, and many others, for much of the substance of what I have collected, with the desire to be useful rather than original.

I am with *you* always, even unto the end of the world," *Matt.* xxviii. 18. Now whatever this commission, and authority, and discipling was, it is quite clear that it was something addressed to the Apostles alone, and something, moreover, into which they could associate others: for the very first thing which they did was to choose St. Matthias into the place vacated by the traitor Judas, "to take part of *this ministry and apostleship*," *Acts* i. Whatever the office was, it is also clear that it was to be perpetual; our Saviour's presence was promised to it, and to it alone—"Lo! I am with you *always*." He could not be with the Apostles "always, even unto the end of the world," for they all were in course of time to receive heavenly crowns by martyrdom: therefore the promise was to the office, and not to the person. And so we find the Apostles placing others, such as Timothy and Titus, in their own places; giving them directions to ordain faithful men, who should be able to ordain others just as they had been ordained themselves. And such was the fact, the commission has been thus handed down by bishops ordaining bishops in unbroken succession unto this very day. Every lawful minister derives his commission from the bishop, and the bishop from the bishop, till we come to the Apostle; and the Apostle from Christ. Break but one link in this chain of gold; strike out but a stone in this spiritual arch; and what is the result? We derive grace from one who never received it himself: we trace ourselves back to one who had never the gift to bestow.*

For fifteen hundred years after Christ Jesus ascended into glory, this holy order of bishops remained unimpugned. Churches might differ not only in language and in country, but in rites, in observances, in traditions, in ceremonies, in interpretations, and almost in doctrine, but never in this: all bad bishops: the very heretics claimed to have bishops: they tried to trace their lineage to the Apostles through bishops. Lose what they might, scorn what they dared, reject what they pleased, they never scorned and rejected the order of bishops. Be the government of the state what it might, monarchy or republic, under the temporal rule of one, or of few, or of the many, the spiritual government was the same: bishops ruled the Church. Was the age polished or rude, lettered or ignorant? bishops dispensed the word of truth. Was the Church groaning under persecution? bishops were the first to welcome the lion, the axe, or the stake. Was she breaking forth on the right hand and on the left? bishops suggested, controlled, directed every movement in war and in woe, in suffering or in peace. The very fact of the continuance of this Sacred Rule, is the stamp of Heaven

* Nor must it be forgotten that as *three* bishops concur in the consecration of every new bishop, not only are the chances against a break increased almost infinitely, and this in a calculation to be made according to the known laws of numbers, but in the case of every new bishop three streams combine, each in themselves the aggregate of three, increased at every ascending step, also in triple proportion. The wise man tells us, "a threefold cord is not quickly broken," *Ecc.* iv. 12: but the apostolical succession is a threefold cord, in which every thread is composed of three strands, and each of these of three others, almost infinitesimally. Thus, suppose that the consecration of anyone bishop were objected against, what is to make this consecration faulty? Not that he was consecrated by *one* unlawful bishop, but that he was consecrated by three unlawful bishops. And what is to make the consecration of all these three bishops bad? That *each* of them was consecrated by *three other* equally unlawful bishops. So that, *ascending but three steps*, we must suppose, to invalidate the succession in one instance, thirty-nine false consecrations; a number to be increased to an enormous amount at the next step.

upon it: the fulfilment of the sure word of prophecy fixes the meaning of the promise.

Now I would not wish to become an accuser of the brethren; God forbid; but I do say—and nearly all of you can bear personal testimony to the truth of what I say—that ten years ago this doctrine of the divine authority* of the Christian Ministry and the Apostolical Succession of bishops was scarcely ever urged as the great claim of the Church upon the obedience and love of the laity. I do not say that it was lost,—the lamp of truth was never extinguished,—but did it “shine before men?” There were then, as in every period of the history of our Church, those who never scrupled to avow their commission, but in the majority it was far different; although the last generation might have profited by the memorable words of Bishop Horsley, 1799. “For those who have been nurtured in the bosom of the Church, and have gained admission to the ministry, if from a mere compliance with the humour of the age, or ambitious of the fame of liberality of sentiment, (for under that specious name a profane indifference is made to pass for an accomplishment,) they affect to join in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question: for any, I hope they are few, who hide this weakness of faith, this poverty of religious principle, under the attire of a gown and cassock, they are, in my estimation, little better than infidels in masquerade.”

But this was exactly the state of the case with this doctrine of the Apostolic Church. I say nothing at present of the doctrine of “the one baptism for the remission of sins,” for it is notorious that this is still vehemently denied—is it not most certain that, before the great religious movement which is now so much spoken against, the Church did not openly avow her heavenly descent? And what was the consequence? Why, as the Church never taught its apostolical commission, what wonder was it that the people treated the Church as though it had none: as though it were but an institution of earth—an instrument and creature of the State, whose system and ritual and officers were to be changed, just as the world chose to consider that the order of things within the pale of a “mere establishment” was working well or ill? The state of things was what I have attempted to describe in externals; and in doctrine, especially on the head to which I have alluded, if a whole generation was allowed to grow up ignorant of the grace which they had received, what wonder if they were content to remain in sin, never hearing either the nature of baptism, or the danger of sinning against its grace? So low were popular notions about the washing of regeneration, the baptism which “doth also now save us,” 1 Pet. iii. 21, that we constantly used to hear Holy Communion spoken of as ‘the Sacrament,’ as though baptism were none at all. Its nature was explained away in the manner in which I have indicated—the very services in the Prayer-book were altered and mangled to suit their view, by those who at their ordination professed to give their unfeigned assent and consent to it: the daily service was all but extinct, the observance of Saints’ days and the holy season of

* The Church certainly teaches that Episcopacy is of Divine Institution, and not a mere ecclesiastical arrangement—“Almighty God, *Who of thy Divine providence hast appointed divers Orders in Thy Church,*” &c.—*Second Collect for the Ember Weeks.*

Lent was almost confined to a few old people : even the Wednesday and Friday service was becoming every year rarer : the Athanasian Creed was habitually disused : even the other creeds were altered to suit prevailing opinions : long extempore prayers and unauthorized hymns appeared in too many places : the office for the Visitation of the Sick was superseded by private manuals : the Marriage Service was curtailed to half its length : one sentence of the Exhortation to the Holy Communion was all that was ever heard : the sole standard of acceptableness being, who could most nearly adapt the services and teaching of the Church to the taste of dissenters. "Time was," we are told by the same Mr. Binney, alluding to this very period, "when evangelical clergymen recognised, or were thought to recognise, Presbyterian, Independent, or other ministers as ministers of Christ ; to admit that the Episcopal was not the exclusive and only church ; to reject the notion of priesthood under the christian dispensation, except as applying literally to Christ, and figuratively to the entire body of the faithful ; and to deny that regeneration by the *Holy Ghost* could in any sense be considered as effected through baptism," p. 51. I believe that this is a pretty fair estimate of the general doctrine and discipline of the Church ten years ago. The results were ominous : of the hishoprics, some were suppressed and the rest threatened, as I have said ; and why not, if they were hut a mere human contrivance ? The Church was to be levelled ; and why not ? If she had abandoned the high character which she assumed in her Prayer-book, fraternizing with all sects, and suiting her language to theirs, was it not fair that she should be reduced to one herself ?

You will observe, that I am not here attempting to prove that the Prayer-book is right in all its doctrines and practices,—we have the strongest grounds for knowing that it is ; hut for the present I am assuming this,—I am now only showing that this same Prayer-book contains certain things ; certain orders and certain truths : anybody may judge whether they are there or not. A man must be morally dishonest to say that they are not there ; and I am reminding you that ten years ago they were neglected : and why am I taking all this trouble ? Of course you see ; because my object is to show that it is not only wicked, but foolish to call men unfaithful to the Church, whose sole accusation is that they carry out all the rules of the Church. To recall the Church to her own principles, avowed in her own formularies—to set her right in the eyes of strangers—to make her practice accord with her theory—this might be very troublesome and very strange, but it was not dishonest. Suppression—compromise—silence—reluctance to avow a real character, these had their day, and the results were what we have seen ; it was now time to see what could be done if the Church openly proclaimed in the eyes of all men, to foes alike and to friends, what she was—Whose she was—what she had to give, and to whom and by Whom it was said, "He that heareth you heareth Me ; and he that despiseth you despiseth Me ; and he that despiseth Me despiseth Him that sent Me." *Luke x. 16.*

II. This state of things must needs have been at the very worst before we could seek the right remedy ; it was only after experiencing the "mighty famine," and the nothingness of the husks, that "we came to ourselves ;" and if in such things, as surely is the case, it be permitted to avow God's guidance, the very unexpectedness

of the rise, or rather revival, of truth, is His mark upon it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh." *John* iii. 8. Suddenly, "almost at the same moment," in different minds, here and there, it seems to have suggested itself to many earnest men to "betake themselves to their ancient Mother," (see *Perceval's Papers*,) to see—I speak in plain language—whether the Church had ever yet had fair play, and room to bring out its full character and energies; because if hitherto it had been cramped, fettered, silenced, stinted, it seemed clear that the experiment, so to say, of doing our Lord's work had never yet had a chance. A voice seemed to sweep throughout the length and breadth of England—a mighty voice, stirring up the secret depths of men's hearts, recalling ancient truths, suggesting half-forgotten duties, telling of unknown and neglected privileges, inspiring confidence, promising the strength of heaven: "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come to thee the uncircumcised and the unclean.—Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." *Isaiah* lii.

It may, I think, be readily understood how far this movement in the Church was *new*, from what I have already said. It may have appeared *new* in the then state of things. We all know that we may become so habituated to error, that truth itself comes to us, not only as a strange, but as a false thing. The question is, are these principles, which ten years ago it was sought to revive, the principles of the Church, or are they not? I have above shown that there were certain principles in the Prayer-book.* I have reminded you what the state and prospects of the Church were at that time; and I have attributed this miserable condition to our abandonment of these very same principles: to recall them to men's minds must of course have startled the popular religious feeling. And I express neither surprise nor blame at it. For the most part, the world does not think—it takes practices, habits, modes of thought, feeling and teaching, as it finds them; and where the change, as in the whole cast of religion in a whole Church, is very gradual, and the silent result of many years' sinking, rather than of one direct act of convulsion, to recur to an old principle practically amounted to the same thing as the introduction of one altogether new.

What were these principles, really old, but seemingly new? To describe this in the most general terms, one might say, the object of the movement was to rouse the Church to self-knowledge, to force our Holy Mother, so to speak, to a consciousness and to an open avowal of her gifts, and heavenly calling, and heavenly privileges, which she had allowed to sleep; and in order that she might completely fulfil the great ends for which she had been instituted by her Divine Head, to act up to her real, however forgotten, character. And the means to this end were the revival of such truths as these: the doctrine of the Apostolical Succession, as pledging Christ's presence in His Church; and from hence, as far as the individual soul was concerned, the certainty of receiving in this Church the true sacraments of salvation, true sacraments being those

* And it should not be forgotten, that such principles, however at times practically neglected, have been constantly witnessed to by all the great divines of the English Church.

which are "duly administered" by "lawful ministers," such sacraments being "not bare signs" of things absent, but the "means whereby we receive," in the one "a death unto sin and a new birth unto righteousness," and in the other, "the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper;" and that the Church had "authority in controversies of faith," had the power to "decree," to "teach," to "excommunicate," (I quote the very words of the Articles,) and did not give every individual preacher, much less every individual Christian, permission to take down his Bible and make out from it his own scheme of doctrine, or system of church government, or interpretation of Scripture, but in the case of all her authorized ministers required them "first to take care that they taught nothing in their sermons to be held by the people as a matter of religion but what was agreeable to the doctrine of the Old and New Testament, and which the Catholic Fathers and ancient bishops had collected from that same doctrine." (*Canon*, 1571); and in the case of all others, that "whosoever would be saved, before all things it is necessary that he hold the Catholic faith; and that if any man do not keep this faith whole and undefiled, without doubt he shall perish everlastingly."

It was to recall these truths, both in the minds of the teachers and of the taught, that *The Tracts for the Times* were undertaken. Tracts for the *Times*, remember: times in which, to use the words of the authors of these now well-known papers, "the neglect of the daily service, the desecration of festivals, the eucharist scantily administered, insubordination permitted in all ranks of the Church, orders and offices imperfectly developed, the want of societies for particular religious objects, and the like deficiencies, lead the feverish mind, desirous of a vent to its feelings, and a stricter rule of life, to the secular religious communities, to prayer and Bible meetings, and ill-advised institutions and societies, on the one hand,—on the other, to the solemn and captivating services by which popery gains its proselytes.—The Church of Christ was intended to cope with human nature in all its forms; and surely the gifts vouchsafed it are adequate for that gracious purpose. There are zealous sons and servants of her English branch who see with sorrow that she is defrauded of her full usefulness—they consider that the revival of this portion of truth, [viz. the doctrine of the Holy Catholic Church,] is especially adapted to break up existing parties in the Church, and to form instead a bond of union among all who love the Lord Jesus in sincerity; they believe that nothing but these neglected doctrines, faithfully preached, will repress that extension of popery, for which the ever multiplying divisions of the religious world are too clearly preparing the way."—*Advertisement to Tracts for the Times*, vol. i. pp. iv. v.

Now with what fairness can it be said that a design of this sort was unfaithful to the English Church? If some had strayed, and more were straying towards Rome because our services had been conducted and our doctrines taught in a cold, repulsive way, was it traitorous to the Church, or unkind to her children, to show that her real character was warm, open, and generous, addressed to the heart as well as to the understanding? Was it to befriend popery to show that we retained nearly all that was good in Rome*—her pri-

* As this phrase, "nearly all," might lead to misapprehension, I would adopt this explanation,—though "the Reformers were but frail, fallible men, compassed about with many infirmities, sometimes halting between two opinions, and some-

mitive character, her antiquity, her authority, her frequent prayers, her solemn services, her zeal for the great cardinal doctrines of the Gospel—while we protested against her corrupt additions to, and in practice, her blasphemous substitutions for, the Christian faith? Or, on the other hand, was it to impair the efficiency of the Church, that these writers sought to show to those who loved prayer, and were seeking it elsewhere, that hers was not a once-a-week profession of the gospel; that she had a holy discipline; that her standard of personal religion was nothing short of “perfection;” that she was not content with a mere meagre conformity, but, by preaching a more earnest and consistent walk, and by displaying the rich inheritance of grace with which Christians are privileged in the kingdom of heaven, that she required not the form only, but the power, of godliness? To substitute the daily service of the Church for unauthorized prayer-meetings; to call men to accept the communion of saints, and spiritual fellowship with heaven itself, for self-constituted societies; to replace the conventional rhapsodies of zeal without judgment, and religious affection without awe, by those blessed hymns in which we join the lauds of angels and archangels; to teach men that they were wonderfully born by God’s free mercy into a kingdom not of this earth, in which “by grace they were saved, and that not of themselves” *Eph. ii. 8*; in which their sins were washed away by “the blood of sprinkling, that speaketh better things than that of Abel,” *Heb. xii. 24*; that they had already come “to Mount Zion, the city of the living God, the heavenly Jerusalem,” *Heb. xii. 22*; that they were called to such nearness of adoption in Christ, that they were invited “to the banquet of that most heavenly food,” so “to eat the flesh of God’s dear Son, Jesus Christ, and to drink His blood, that their sinful bodies might be made clean by His body, and their souls washed through His most precious blood, that they might evermore dwell in Him, and He in them:” was all this to preach a low or unspiritual view of the gospel? When Rome was detaching some valued members because she brought against us the uncontradicted charge of irreverence, coldness, and identity with the foreign reformed bodies, was it not fighting at an advantage to show that our services were devotional, if fairly and honestly carried out, and that our reformation challenged the title of primitive purity in doctrine in which their church was so miserably deficient? And again, as to dissenters, was it not to take a position which they could never turn, to prove not only that they had incurred the sin of schism in separating from the *one body*, but that they had quitted the Church to find elsewhere what they were actually leaving behind them, viz. that strictness and spirituality which it required but a warmer and higher tone of practical instruction to bring out from our own formularies, where, however concealed during a century of coldness and neglect, they had always existed?

The principle, however, which may be fixed upon as the character-

times of course erring in judgment, still we are their debtors to an incalculable amount, and *if perhaps we have lost some little through them, or rather in spite of their wishes to the contrary*, we have lost far less than our sins deserve; we have even now, through their instrumentality, more blessings within our reach than we care to avail ourselves of; and if we were not deficient in humility we should be so grateful for what they have done, that we might almost perhaps begin to hope, that in His good time, God would make up to us what we have hitherto been without.”—*Bishop of Oxford’s Charge*.

istic mark of that revival of Church feelings which I have attempted to describe, that is, if one view may be set forth more prominently than others, seems to be this: that we are bound to submit our own views and theories about the gospel to the declared teaching of the Church. The popular language which prevailed before this change of which I am speaking, both out of the Church, (it is the very foundation of dissent,) and in it, was, that religion was such a very awful thing that it was very wrong for one man or for one set of men to dictate to others about it: that it was so difficult to arrive at the truth where there were so many disputes and controversies about almost every point, that it was the safest course to do one's best to arrive at the truth, to read the Bible, and then to join that denomination whose views seemed to the inquirer most likely to be true: or, again, that it was so easy to arrive at saving truth, that no guide and teacher was required to show the way to heaven. I may have expressed it familiarly; but this is what it came to. Differences in doctrine were not to be regarded as essential: if a Papist thought transubstantiation was to be found in Scripture; if an Independent so read the Bible that he thought bishops unscriptural; if a Baptist (so called) could find nothing about infant-baptism; if a Wesleyan read plainly his notion of sensible conversions in the same book; or finally, if the Socinian could find no authority for the doctrines of the Trinity, the Incarnation, or the Atonement, in the Bible; what was to be said to all these sects? In point of fact, nothing *was* said to them; or at the best, a Churchman of ten years back could seldom get much farther with a dissenter, than, "Well, I am very sorry that we cannot see the gospel under the same view, but I hope that we shall all meet in heaven: we shall not be separated for mere differences of opinion: one of us must be wrong; it may be you, or it may be I; but God is no respecter of persons; and after all, a good life is the main thing, and since there is no way of settling these disputes, they cannot be of much importance in the long run." This was once said pretty generally; sometimes we hear it said now, and it used to be called very liberal and charitable, especially in those days when it was the fashion to sink all differences. I am afraid that such texts as these were sunk at the same time:—"They continued steadfastly in the apostles doctrine and fellowship." *Acts* ii. 42. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." *Jude* 3. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." *2 John* 10, 11. "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which we have learned: and avoid them." *Rom.* xvi. 17. "If any man preach any other gospel unto you than ye have received, let him be accursed." *Gal.* i. 8. "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." *Tit.* iii. 10, 11. Most certainly, if these were not the words of God's most blessed Bible, they would be called illiberal and uncharitable.

The form which the "mystery of iniquity" took in the years just passing away, was this very license of opinion in holy things: it amounted to that indifference about Christian doctrine which was not very far from an open denial of the faith, for the religion which

has a hundred meanings differs but little from that which has none. On the one hand, the Church does not seem to have felt that one of its duties was to be a witness and champion of the faith : and on the other, it never occurred to men that it was not likely that God, the God of all mercy, would ever have given us His gospel, belief in which He required under so awful a curse as to say, "He that believeth not shall he damned," *Mark* xvi. 16, and yet that He should have left us all along with no means of discovering among a thousand views and denominations, interpretations and sects, which was right, and that too in a matter of such extreme peril and need that personal salvation depends upon it.

For all this miserable uncertainty, what is called "the right of private judgment" is no remedy ; nay, it seems to recognise and delight rather in this confusion of doctrines, however opposed to the scriptural injunction, "There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, *one faith*." *Eph.* iv. 4, 5. Where every one claimed the truth, and none could prove the truth, it seemed doubtful whether it was to be said that all were equally right, or all were equally wrong. As I said before, this was the same thing as to deny the Christian faith, for a revelation with no meaning is the same as no revelation at all. Nor did it help the matter to say, that Scripture was finally to decide all differences : this only removes the dispute another step ; for when we go to Scripture, the question remains, how are we to interpret it ? The very point in dispute is the interpretation of Scripture. The matter is as far off settlement as at the first : it is very easy to quote the Bible ; but unless we can fix upon a guide to its meaning, two parties may quote texts against each other for ever, without conviction on either side.

Under a painful and increasing conviction of these multiplied embarrassments, and the evil of such disunion even in the most sacred doctrines of the faith, the writers of the Tracts for the Times took the true ground of an appeal to the voice of the Church in all ages. It was not to supersede the use of the Scriptures—it was not even to establish tradition as the "rule of faith" separate from the written word ; it was not to give undue authority to individual ministers,—that they had recourse to antiquity ; but it was to settle the sense of the Scriptures, it was to arrive at the meaning of what every body quoted in his own sense, and to prove his own point. Nor was there anything new in this : as I have shown before, it was what the Church prescribed in her canon of 1571. I will give you an instance, and many such might be produced. One of the first reformers who suffered death for his opinions, at his examination, was asked, "I pray you, by whom will you be judged in matters of controversy which happen daily ?" Philpot replied, "By the word of God ; for Christ saith in St. John, the word that He spake shall be judge in the latter day." He was then asked, "What if you take the word one way, and I another way, who shall judge then ?" His reply was most remarkably clear on the present point, "*The primitive Church*."

One thing, however, I may observe upon this head—the authority, I mean, of the Church in settling the sense of Scripture on controverted subjects—which is, that you may think it very cumbrous, and one which requires more learning and leisure than falls to the lot of the majority of persons, and hence you may be disposed to be prejudiced against it. Certainly it does contrast strongly with the fatal

facility of that other rule, which dispenses with Christ's presence in His Church in its diffused capacity, makes every man his own Pope, and every woman and child their own infallible interpreters of Christian truth. But it is not in its length, or in the time which it demands, so much as in the temper of mind which it involves, that the Church's demand of submitting private judgment to be controlled by her teaching, is so distasteful to the mere carnal mind. Not only is such unlimited private judgment calculated to cut all questions very short, but it is very pleasant and seductive. It is a comfortable thing enough to feel that we want no helps further than our own heads—no guides with demands more stringent than our own wishes and tastes: whereas the Church's principle of authority to which I have alluded, requires obedience and a teachable mind, a gentle temper, and a submissive and quiet spirit. But do not be frightened at being told that in searching into antiquity you will only find Fathers against Fathers, and Councils against Councils; it is not in their disagreement, but in their agreement, that we have recourse to the ancient Church: the road for all practical ends is neither long nor tedious; it is short and well beaten. This appeal to antiquity is already made for your use; it is to those creeds and formularies which have been in use in the Church from the very first. You have not to find the path, but to follow it; you have only to keep what you have already received, and in what you have been, from your youth up, instructed. The Prayer-book interprets Scripture: and in following the teaching of the Prayer-book, you "stand in the old paths;" for the warrant by which we know that the Prayer-book is right, is, that we have in it that one Voice which in all ages has met and confuted every successive form of false doctrine, whenever and wherever it arose.

Now it was in reviving these principles, which are emphatically Church principles—such principles, I mean, as the apostolical commission—the value of the Sacraments—the authority of the Church in questions of faith—the obedience due to the Prayer-book—a higher value set upon the means of grace, especially that of daily prayer in the communion of the Church—an increased reverence for holy things, persons, seasons, and places—and the inculcation of a more spiritual tone of personal, or, as it was called, "vital" Christianity—that the Tracts for the 'Times did so much service. In enforcing these truths, it may be that things were sometimes said in a way calculated to give offence. In time, or in manner, or even in matter, much that has been put forth may have been injudicious. It may be, again, that in process of time, other matters came to be mixed up with these great principles—matters open to serious doubt, and which, at all events, do not stand on the same ground of authority. Harsh words were used towards the Reformers of our Church—men to whom we owe a great debt of gratitude in rescuing us from positive and undoubted evils of very serious magnitude. Some again, from their strong feeling of the evils of separation, and the low state of our own Church, have been disposed to look to the fair side of Rome; and this with apparent forgetfulness of her many and very grievous sins, and her harsh oppression and tyranny of all other Christian Churches. Some of the statements of these writers, or of their younger followers, might be crude, or doubtful, or erroneous. But granting all this, ought it, in common fairness, to be alleged as fatal to *all* the

writings of those, whose principles were such as I have drawn out? Is it fair—is it honest—is it christian, to coudemn in one violent and sweeping censure, and that of the bitterest kind, not only these writers themselves, but all clergymen in no way connected with them, hut who are said to hold principles in common with these writers, yet who in their ministrations, both public and private, have cautiously avoided all such doubtful and alarming topics; who have done nothing, said nothing, revived nothing, hut that for which they had the Prayer-book—the Prayer-book of that Church at whose altars they serve, and which they had sworn before God and His servant to obey and to teach, for their warrant and authority, and who in their teaching have followed in the path of the great lights of the Church in former days, Hooker, Hammond, Wilson, Horne, &c.? What is it to me, or to many others, if this or that person has said wrong things, so that I have not repeated them? What is it to me if some put forth objectionable books of devotion, so that I do not approve or recommend you to use them?—How does it affect my teaching, or tell against my judgment and usefulness, to quote another's rashness, indiscretion, or even apostasy? What is it, I say, to you, whose calling is to live up to your Prayer-books, because you are told by somebody that others, you know not who, hut certainly not those ministers who have the care of your souls, are supposed, whether justly or not, to seek after a pattern even beyond that of the same Prayer-book? It seems part of God's mysterious law always to permit some portion of evil to be mixed up with the inculcation of all truth, haply to keep us humble and self-distrusting; *but does this justify us while shrinking from error to give up the truth of which it is the abuse?* I am speaking now very plainly; hut it is a matter of life and death to you, one upon which your souls may be perilled;—I say, if you are tempted to break the unity of the Church, and to refuse the means of grace at the hands of those set over you in the Lord, *which you have been publicly urged to do*, though the main sin attaches to those who slander the brethren, and mislead you by instilling unfounded suspicions into your minds, still you may be partakers in their sins. To “hear false witness against their neighbour” is their crime—your sin, if you give heed to them: that is, if you be of those “many who shall follow their pernicious ways, by reason of whom the word of truth shall be evil spoken of,” 2 Pet. ii. 2, —it will be reckoned among those “works of the flesh,” the “hatred, variance, wrath, strife, and such like, of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God.” Gal. v. 20, 21.

As I have entered largely upon the state of things which preceded and gave rise to this movement, it will be only fair to both to examine its results. “By their fruits ye shall know them,” Matt. vii. 20, I hope may, without irreverence, be applied to this revival of the distinctive principles of the Church. It was at the very crisis of our fate that the call to union in behalf of the Church was made; and never, as we have seen, was more pressing need. “The plague was begun among the people,” when “Aaron ran, and put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed.” Numb. xviii. 47, 48. The very first result of the determination on the part of those clergymen who originated the Tracts for the Times was “the address to the Archbishop of Canterbury, in 1833, expressive of

obedience to the constitution of the Church, signed by about 7,000 of the Clergy; and the lay declaration of attachment to the Church, signed by upwards of 230,000 heads of families. From which two events we may date the commencement of the turn of the tide which had threatened to overthrow our Church and our religion." *Perceval's Collection of Papers*, p. 12.* And from that day to this the tide has swept on, advancing in spite of every check. The very enemies of the Church confess that she was never so strong in herself, nor in the affections of the people. But for all these things let us give God the glory, who has used instruments feeble, and in themselves frail, and without His grace and strengthening aid, useless. We hear now of no proposed alterations in the Liturgy; instead of suppressing Bishoprics, we are multiplying them in every colony; we are attempting to repair every breach; we are building churches by hundreds; we are increasing our clergy at home and abroad; we are extending our missions, and consolidating them; the old motto of the Church, "Nothing without the Bishop," once more is our watchword; we are reducing our irregular efforts under one uniform system—that of the Church; we have thrown ourselves into full communion with the sister-church of Scotland, and the daughter-church of America; we are beginning to feel, not only the blessedness of unity, but the narrowness of our hitherto confined ecclesiastical relations; a prospect is at least opened of communications with the great Eastern Church, and its ninety millions of souls, to say nothing of a desire to communicate the blessings we enjoy to other imperfect religious communities; the daily service is revived; the offertory is restored; our public worship is conducted with a life and warmth hitherto unknown; the want of DISCIPLINE is felt; charitable schemes of the largest kind are at once ventured upon in something like apostolic faith; the Prayer-book is revered, and, comparing present things with past, it is in many cases lived up to and obeyed. In a word, *the Church is understood*: it is but a small thing, but very significant, that her ancient surname, *Catholic*, which once was weakly and generally surrendered to the communion of Rome, (in this country at least schismatical,) is appropriated and boldly proclaimed.

And one should seem unthankful to Him who breathed upon "the dry bones," were it not to be allowed that much of this our improved state is to be attributed to that fearless inculcation of those well-timed principles, which, in certain quarters, meet with so much obloquy. I adopt the words of one, who himself is called upon to censure some portions of the teaching of the writers of the Tracts for the Times:—"If those publications served the purpose of a rallying cry to the friends of the Church; if they have availed, directly or indirectly, to satisfy men that the Church in these kingdoms is not a creature of the State, professing merely a negation of certain errors, to be changed or modified to suit the spirit of the age; but that it is a divinely constituted society, with a divinely commissioned government, having fixed and heaven-descended principles, which, being founded on immutable truth, can endure neither mutilation nor compromise, but must be defended and abided by in time, by those who would secure in Christ the reward of eternity;

* One of the chief promoters of this step, and among the first to suggest the need of recurring to the old principles of the Church, was the late Mr. Hugh James Rose, one never suspected of disaffection, nay notorious for his loyalty to our own Branch of the Catholic Body.

and in defence of which, if need be, all suffering must be undergone ; —if, I say, those publications have at all availed, and in proportion as they have availed, under God, to impress this view of sacred things on men's minds, and so to secure to those who come after us, unimpaired, those blessings which have been transmitted to us, they have answered the object of those who promoted the undertaking ; who will count so great a blessing cheaply purchased at the cost of the temporary misrepresentation, obloquy, and reproach, which it has been their lot to bear in the prosecution of this good design." *Perceval's Collection of Papers*, p. 15. This is certainly no exaggerated statement of the blessings, which, under God, we are at this moment, as Churchmen, enjoying from the revival of true Church principles ; and it behoves all Christian men to pause before they condemn by wholesale those who have been raised up, in at least a very considerable degree, to do all this good service to Christian Truth.

III. Let us now consider the real grounds of the leaders in the attack upon these principles.

One can very well understand, in common things, a case of this kind. Two men have one object in view ; with the very best intentions to attain the same end, they adopt means diametrically opposed to each other ; and if, as time goes on, the one notoriously fails to gain such object, and the other as signally succeeds, it is very usual, I do not say that it is proper, that the one who fails begins to look with a very prejudiced eye at his successful competitor, especially when the result shows which was right. Apply this case. The party in the Church who had got the reputation of a monopoly of religion in this country, and who took to themselves, by a somewhat rash appropriation, the merit of being the only "Evangelical" teachers, had helped to bring, or at least had failed to prevent the Church being brought, to that degraded position which we have seen. You may, perhaps, hear it said, that the revival of which I have spoken is to be attributed to them, and not to those known as "the Oxford School ;" and that, had things gone on in the way they were advancing in 1830, the whole land would have been converted by this time. Certainly this requires a little more proof than mere assertion on their part. Facts seem to show that just the opposite result would have taken place. So completely were the leading members of the religious world (so called) identifying themselves at that day with dissenters ; meeting them on the same platform and in the same committees ; carefully, as in the case of the Bible Society, avoiding all avowal of the peculiar doctrine of the Church, even that of the most adorable Trinity ; recognising the ministry of dissenters ; permitting, nay, courting, their assistance in the direction of their parishes ;—so generally had the same party lost sight of the doctrine of regeneration in baptism, the very spirit and essence of the whole teaching of the Church ;—so low were their views of the other sacrament, and so systematically had they disparaged the intercessory office of the Church in public prayer, by the undue exaltation of preaching, and that preaching too of the most meagre kind, in which not only was obedience to the Church never urged as a duty, but the doctrine of justification by faith, true and scriptural as it is, was so taught, that practically it obscured the equally true and equally scriptural doctrines of daily obedience and repentance, a continual holy life, the danger of sinning against grace, and judgment

according to works; and yet more, that it amounted, in fact, very nearly to the Calvinistic notion of irresponsible conversion, and that most pernicious antinomian error which required only a fancied act of belief to entitle even the worst sinner, at any moment, even on a death-bed, to make sure of heaven;—so widely spread were these errors, both in doctrine and practice, and that too in an age luxurious and self-indulgent and licentious, both in morals and feeling, beyond all previous example, that it is not too much to say, that, had the principles of those in the Church, who now are most violent in their opposition to the present movement, remained without a check in the opposite direction, we should by this time have so deeply committed ourselves to latitudinarian views, that we should have lost the very character of a Church. It will go far, then, towards accounting for their recent virulence to remark, that their present attitude is that of men who, having occupied a false position, and wanting in moral courage to avow their error, are galled into sullenness and ill-temper with those who succeed, when they have themselves failed.

And yet, let us acknowledge the service which, in their day, these men, or rather their predecessors, rendered to the cause of divine truth. From causes into which this is not the place to enter, a blight had come over the whole of the Church, not in England alone, but in all Christian lands; a low tone of doctrine had been succeeded by its inevitable result, a low standard of piety. Heresy had forced itself into the highest places of our own Church during the last century. Bishop Hoadley's doctrines, in 1713, differed little from Socinianism; Bishop Clayton openly advocated the removal of the Nicene and Athanasian creeds in 1756; and a few years afterwards, Archdeacon Blackburne wrote against all confessions of faith and forms of doctrine. An address put forth by certain Socinians, dated June, of the present year, says, that their "tenets are the results, in modern times, of fidelity to the following principles—*the duty of free inquiry, the right of private judgment, and the sufficiency of Scripture, unsupported by creeds, confessions of faith, or religious articles*;" and boastingly adds, that "nearly every congregation of Presbyterian foundation in England has arrived at the same views, through adoption of the same principles." Our own Church, in which the very same principles were once, and are still to some extent, advocated, was on the high road to Socinianism. Geneva and Germany had been so thoroughly saturated with the same poison, arising solely from this rejection of authority in the Church, that there was scarcely a pulpit in those lands, the original seat of the Reformation, in which the name of Christ was preached.

We were ourselves treading the same fatal path, when the school of Cecil, Simeon, Venn, and the Milners, arose; and up to a certain point they did God's work in restoring our almost effaced note of holiness. But their restoration of the Church was not based upon the true foundation of continuance, *i.e.* *sound doctrine*, and by admitting the fatal principle of the sole sufficiency of Scripture, unregulated by the teaching of the Church, (and you have seen that this is the avowed essence of Socinianism,) they were committed to that deterioration of doctrine which the history of the Church in all ages shows to be the inevitable tendency of this principle. Their attempted revival was not a building upon the old foundations: they took their theology not from our elder saints and

doctors, already alluded to, but from the puritan writers, whose doctrines, that of regeneration especially, are identical with their own. The present revival has all the good of the old evangelical leaders, without their dissenting bias, and their doctrinal deficiencies. We may safely put it to the right feeling of English Churchmen, whether a body of teaching, based, as the present is, upon the doctrines of Hooker, Andrewes, Pearson, and Bull, and whether a practical system exemplified in such saints as Hammond, Herbert, Kettlewell, and Wilson, who are now held up as our examples in daily life, can be unfaithful to the true character of the English Church? Far would I be from detracting, even in thought, from the personal piety of the old "Evangelical" leaders, but when men arose, their equals in earnestness, zeal, and sanctity, and their superiors in knowledge, the party in question set themselves against the present movement, because based on the opposite principle of Church authority. Hence, as I have said, their disappointment,—one might almost say, their petulant hostility, amounting, in many cases, to personal rancour, to estimate which, at its right value, this tract is intended.

For to what other motive than what has been suggested can we attribute the fact, that their influential newspaper organs actually *write against* the daily service, the observance of fasts, saints' days, &c, (plainly enjoined, though they are in our Prayer Book,) and that some are found to stigmatize the present movement as a "device of Satan," and "the forerunner of Antichrist?" or again, that a dissenting publisher is found to print a paper called "Thoughts for the Times," in which baptismal regeneration is termed a popish superstition, and the apostolical commission treated as a folly? Since this is written by a *clergyman*, one Mr. Carus Wilson, you can easily estimate his fidelity to his ordination vow, "with all faithful diligence to banish and drive away all erroneous doctrines;" and you can understand his consistency three times a week to pray against "all false doctrine, heresy, and schism," in a Church whose canons are, "Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles' Rules, in the Church of England, and combine themselves together in a new brotherhood, let them be excommunicated:" "Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations, than such as by the laws of this land are held, which may rightly challenge to themselves the name of true and lawful churches, let him be excommunicated:" and yet with all this to ask, "What could have become of us but for the labours of dissenters?" That is to say, that it was a great blessing for the Church to introduce separation from the Church, false doctrine, heresy, and schism, into half the parishes of the kingdom! I ask, with all honest indignation, is this the man to scatter his "thoughts" by thousands, with the assistance of his dissenting publisher, and to pretend to instruct you what is the doctrine of the Church of England?

Will you then be misled by such persons? The proof is in your own hands. It is not clearer that the sun shines at noonday, than that the office of baptism contains the doctrine of baptismal regeneration. It is downright dishonesty, as you must see, to deny it; and yet your appointed pastors, who know that it is in the Prayer-book, who teach it because it is there, and whose only fault is fidelity to their commission to teach it, are to be stigmatized as Papists or Puseyites!

I am not the apologist for all that has been said by the authors of the Tracts for the Times. I have not sufficient learning or leisure to decide upon the truth of all their opinions, neither have you, whom I am addressing; and I am quite sure that many of the expressions of their followers are highly improper; but with all this, their *main principles* are the principles of the Church of England, and there is sufficient honesty, sufficient clear-headedness,—in plain English, sufficient common sense, sufficient love of fair play, to give them their due meed of praise. The Book of Common Prayer is the standard by which those ministers of the Church who are nicknamed Puseyites* demand to be tried on all material points; as to details, let us give this or that writer the right to say what he thinks, and where they are wrong, let them be condemned by the competent authorities. You are not bound to follow such writers further than the Prayer-book authorizes you; but you are bound to adhere to your clergymen, who only teach the doctrine of the Church; and I take the liberty to say, *that men who in practical matters daily disobey the express commands of the Prayer-book in almost every one of its rubrics, are not very well qualified to be your guides as to its meaning, and are not quite in a safe position to abuse their brethren who do obey it.*

With one plain piece of advice I conclude,—*read the Prayer-book through from end to end*; it is not a very large book; read it all, calendar, rubrics, and every thing, and then see who are the Church's most faithful and most obedient sons! The whole case may be rested upon this simple appeal. To get up a storm of clamour, misrepresentation, and abuse, is comparatively easy, however sinful. I only earnestly pray that without a fair and candid examination,—and that which I have suggested is neither long nor laborious,—such of you as may have been perplexed by "the present distress" will not be led away by popular fallacies, only because they are forward and noisy. I will conclude with the words of one of these writers, who, in times less painful than these, and in answer to charges perhaps less violent and personal than are put into your hands daily, some years since felt constrained to say,—

"We are told of writers, [and it may now be added preachers,] 'relying on the authority of the darkest ages of popery,' of their advocating the 'bathos in theology, an absurdity not worthy to be gravely replied to,' of their 'irrational fanaticism,' 'intellectual driveling,' of their writing 'like the most ignorant popish fanatic,' of their reviving the 'figments of the darkest ages of papal superstition,'

* This term of reproach is disused by all who have any regard to decency: one Bishop has felt himself called upon publicly to forbid it. It is in every way singularly inapplicable, for Dr. Pusey was no party to the original movement. It is intended to represent those to whom it is applied as a sect, just as we say Arians, Swedenborgians, and Wesleyans. But these party names succeed only in one of two ways: first, when the party themselves adopt it, as the Wesleyans have done, which is, of course, a plain admission that they are a mere sect; or, secondly, when common consent fixes its applicability;—and, in the present case, it is equally hopeless to stigmatize the Catholics as Puseyites, as it was when the Arians, 1,500 years ago, tried to call them Athanasians. Dirt may be well aimed, but it depends not upon those who throw it, but upon that at which it is thrown, whether it will stick. The words of the Bishop of Down and Connor are not more severe than just. "It is an act of grievous injury to a distinguished individual [Dr. Pusey] to brand the opinions in question, and the maintenance of them, with appellations derived from his name; appellations, which in point of fact are not correctly attributed, the fitness of which he has distinctly disclaimed, and the imposition of which he feels to be injurious to himself, *however the discredit may properly attach to such as employ the appellations, rather than to him.*"

‘some of the most vain and baleful absurdities of popery,’ [to which might now be joined the ‘follies, and worse than follies, of false members of the Church of England,’ ‘the very essence of popery,’ ‘dead formalism,’ ‘corruption of the gospel,’ ‘soul-destroying doctrines,’ ‘essentially popery, it bears upon it the mark of the beast.’] Brave words, surely! Well and good; take your fill of them, since you choose them for your portion. It does but make *our* spirits rise cheerily and hopefully thus to be encountered. Never were such words on one side, but *deeds* were on the other. We know our place and our fortunes; to give a witness and to be condemned, to be ill-used and to *succeed*. Such is the law which God has annexed to the promulgation of the truth; its preachers suffer, but its cause prevails. Be it so. Joyfully will we consent to this compact; and the more you attack us personally, the more, for the very omen’s sake, will we exult in it.”

Let us pray :

O God, the Creator and Preserver of all mankind, we especially pray for the good estate of the Catholic Church, that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of *truth*, and hold the faith in *unity* of spirit, in the bond of *peace*, and in righteousness of life. And this we beg for Jesus Christ His sake. Amen.

As it has been boldly asserted that “all the Bishops” are opposed to the principles, the rise and progress of which has been detailed in the foregoing pages, it seems only right to produce a counter statement; and in making such it must be borne in mind that the authority of the venerated prelates is not claimed for (nor is this publication intended to vindicate) all the details of the Tracts for the Times, and kindred publications: very far from it; but only for their sanction of the essential Church principles which are now so clamorously assailed. And it is comforting to find that we can select such testimonies from the Rulers of every branch of the Church in communion with ourselves; viz. from the Bishops of England, Ireland, Scotland, and America. Only the most recent authorities are quoted

BISHOP OF OXFORD. *Charge, 1842. P. 19.*

“That, in spite of these faults, the Tracts for the Times have, from their commencement, exerted a beneficial influence among us in many respects, must, I should think,—even their enemies being their judges,—be admitted. Their effect even upon those who are not in communion with our Church,—the Dissenters and Romanists,—has not been immaterial; and within the Church it is impossible to mark the revival of Church principles which has taken place among us, the increasing desire for unity, &c. &c.—it is impossible, I say, to see these things, and their growth within the last ten years, and not acknowledge that, under God, the authors of the Tracts have been the humble instruments of at least bringing them before men’s minds, and of exhibiting in their own lives their practical fruits.”

Ibid. p. 31. “As for those, the success of whose system would be to drive their brethren into secession, it seems to me that they little know of what spirit they are. It cannot be well to condemn rashly and rancorously what has been held, in whole or in part, by such men as Bull, and Beveridge, and Andrewes, and Hooker, and Taylor, and Jackson, and a host besides of those who, in their day, were, and are still, the soundest divines of the Church of England.”

BISHOP OF EXETER. *Charge, 1842.*

His Lordship “thanked God that it had been permitted them to aspire to a higher and a wider sphere of action, cheered on and stimulated in their ministration by the increased and increasing sympathy of the people; by the zealous, and

active, and intelligent co-operation of the most eminent of all orders of men around them; and by the manifold indications which were afforded them of a yearning after a deeper insight into the true way of salvation; into the nature, the blessings, and the privileges of the Holy Catholic Church—the true ark of deliverance—the mystical body of the blessed Son of God.

“The result of the unauthorized teaching [of the authors of the Tracts for the Times] had, upon the whole, he firmly believed, been highly useful, not only to the cause of sacred learning, but to that of true religion. In spite of the clamour with which they had been assailed—although their publications contained some things which he believed to be errors of doctrine—although in other respects, he disapproved of their recommendations in matters of practice—and, although the manner in which they had put forward their opinions was often injudicious—still he did not scruple to repeat what he had said three years ago, that the Church was largely indebted to the authors of these Tracts. They had contributed largely to the revival of a zealous spirit of inquiry into the doctrines of the primitive fathers—those surest commentators on the Sacred Scriptures—and into the true principles of the Christian Church. On one point they had effected great good: he alluded to the stimulus which they had given to a life of prayer and systematic piety, which should realise the requirements of those holy men, who had compiled the Liturgy, which, with the Rubrics, were framed, not for one day in the week only, but for every day.

“There was one other point, for which he considered those writers were equally entitled to their thanks, namely, for the zealous and effective manner in which they had explained and enforced the great evangelical truth that the true Christian life is not an individual but a corporate life—that we are all members of one body, of which our Lord Jesus Christ is the Head, and therefore ‘members one of another.’

“It was no mean praise of the Tract writers that they had contributed to promote, extend and enforce a practical sense of this duty of the Church, and in like manner by their writings to enforce the efficacy of the Sacraments; and the importance of their labours in these respects might be estimated from the vehemence with which they had been assailed. Some of their opponents had not only forgotten the dictates of Christian charity, but, in some respects, seemed to have lost sight of the doctrines of the Church herself. Thus, one of the most eminent of them had not scrupled to deny that Baptism concurred towards Justification; and alleged that no consistent member of the Church of England could maintain that it did, although he himself, whenever he repeated the Apostles’ Creed, acknowledged ‘one Baptism;’ although the 27th Article declared Baptism to be ‘a sign of regeneration, or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church;’ although the Homily of Salvation, expressly referred to in the 11th Article, uses the word ‘baptized’ as synonymous with ‘justified;’ and although the Homily of the Sacraments asserted the same doctrine in equally explicit terms. Another writer, in enumerating what he calls the ‘fearful errors’ of the Tracts, not only numbers among them the doctrine of the Real Presence, explained as these writers explain it, but actually designates in the same way the doctrine of the communication of the Saviour’s body and blood in the Sacrament of the Lord’s Supper; thus seemingly forgetting that the words which he thus impugns, as teaching a fearful error, are a transcript from an epistle of Saint Paul.”

BISHOP OF SALISBURY. *Charge, 1842.*

“Much as I dissent from some of the opinions of the pious and learned men in whose writings the present movement originated, and still more from the manner in which they have been expressed, and exaggerated as their views appear to me on many points, I cannot refuse to acknowledge that in several and weighty respects we are deeply indebted to them.

“They have been the chief instruments in reviving the study of sound theology in an unlearned age. They have raised the standard of the Ministerial character, by teaching men to trace the commission of the Clergy, through the Apostles, up to our Lord Himself, and to see in this the sure warrant for their work. They have impressed upon the Clergy the obligation of walking orderly, according to the laws and regulations of the Church in which they are commissioned to minister. They have successfully vindicated the important truth of the nature and constitution of the Church from the vague and lax notions which used too generally to prevail respecting it. They have given the Sacraments their due place in the scheme of our holy religion, as contrasted with those who would make them little else than bare signs and symbols, instead of channels of regenerating and sanctifying grace. They have warned men not to rest contented in the mere beginnings of the Christian life, but to endeavour still to ‘go on unto perfection,’

encouraging them to aim continually at a higher standard of holiness, devotion, self-denial, and good works. Now, I do not say that the teaching of the writers in question has been free from all objection on these subjects."—*See also his Lordship's Sermon for the Gospel Propagation Society, in the Report just published.*

BISHOP OF DOWN AND CONNOR. Charge, 1842.

"The Tracts for the Times were undertaken with good and laudable motives, in many particulars they were directed to valuable ends, in some cases they have been productive of important benefit."

Ibid. "It is abundantly plain that we, the ministers of the Church, are pledged to maintain the ministerial office in its threefold division, as transmitted from Apostolical origin by the imposition of Episcopal hands, to be necessary to the constitution of a true and lawful member of the Church, and to the due preaching of God's word, and ministration of His sacraments."

Ibid. "Every reference, in every formulary of the Church, where notice is taken of regeneration, speaks of it as the spiritual grace of holy Baptism."

And in fifteen instances the Bishop shows that objections to the Apostolical commission; the use of forms of prayer; fasting; the observance of Saints' days; the Apocrypha; the Burial service; chanting the Psalms; the use of the surplice (which the Bishop desires his Clergy to preach in); turning from the people in prayer, &c. are puritanical; and he concludes by speaking of "the wilfulness of the sons of the Church, who adopt these puritanical objections."

BISHOP OF EDINBURGH. Charge, 1842.

After the clearest testimony to the great Church principles, this prelate proceeds—

"No English theologian, or, to speak more plainly, no Oxford Tractarian, so puts the Church in the place of Christ as to believe that the Church purchased his redemption; or that the Church hears and answers his prayers, &c. Such a charge is not true against any body of English theologians."

Ibid. "The principle of Low Churchmen is to consider personal religion and divine grace as acts immediate between God and the soul of each believer. On the other hand, it is the characteristic belief of High Churchmen, that God has appointed under Christ one great channel, the Church, through which *solely* His grace may with full assurance be expected to flow. There can be no doubt that the Scottish Episcopal Church has, during its whole existence, been characteristically High Church; and it is my conviction that it would, to a certain extent, depart from the truth as it is in Jesus, if it were to change this its character."—Pp. 31, 32.

Ibid. "So far as the choice of terms goes, Catholic is better fitted to designate our religion than Protestant. Protestant is manifestly a negation; and to talk of Protestant doctrines, is to use words to which no precise ideas are attached."—P. 35.

Ibid. "Let us ask how it appears that the great Head of the Church gave to the anonymous editors of newspapers and magazines, or even to the public, for whom they profess to act, any authority to examine and judge the religious opinions of the faithful?"—P. 34.

BISHOP OF GLASGOW. Charge, 1842.

The bishop, after tracing the history of the declension of sound doctrine in the Church of England, as has been attempted in the preceding tract, continues, (p. 17.) "We escaped the malign influence. In Scotland, belief in the holy Catholic Church has not only been professed, together with the other Articles of the Creed, but the institution itself has been venerated as that ordinance of God, by which, and through which, the means of grace are conveyed to the faithful, and perpetuated from age to age for the ultimate welfare of the whole human race. To revive such teaching was not needed here. As to the doctrines which have been revived in the south, considered simply as principles of the doctrine of Christ, I find not that they have been condemned by any who, by learning and research, have qualified themselves to pronounce a judgment."—P. 19.

BISHOP OF NEW JERSEY. "Impressions of the Church of England," 1842.

"But some will surely think, that Oxford has within it elements, that must divide and rend the Church; and ask, in honest earnestness, is there not serious danger from that controversy? Yes; just as much as from the breeze, that stirs the stagnant waters of the pool; or shakes, before their time, the dead leaves from the trees upon the hill. . . . A year, or two, or three, will place it with the things that were, so far as its peculiarities are concerned. But, the appeal made,

when wicked hands were laid upon the Church, to the principles of Churchmen; the assertion of the Church's character and rights, as independent of, and far above, the State; the summons to the ancient faith, the ancient discipline, the ancient worship; the impulse given, in every quarter of the Church, to ancient piety, and ancient holiness, and ancient charity,—these will remain, as blessings to mankind, when every name that has been mixed up in this strife of tongues shall be forgotten."

"Look to the long-continued destitution of the Church, of that Episcopacy, which is her living bond of union with Christ; the channel in which the grace has been transmitted, through the hands of the Apostles, which lends their virtue to her Sacraments, and gives to penitent and faithful hearts assurance of acceptance and salvation, through the purchase of the blessed Cross: apart from which, it could have no connexion with the Apostles, and could claim no promise made to them."—*From a Sermon, "The Bush that burned with Fire. Burlington. 1841."*

*From the Churchman, June 11, 1842. "Edited by the Rev. Samuel Seabury, D.D.
under the general direction and supervision of the*

BISHOP OF NEW YORK."

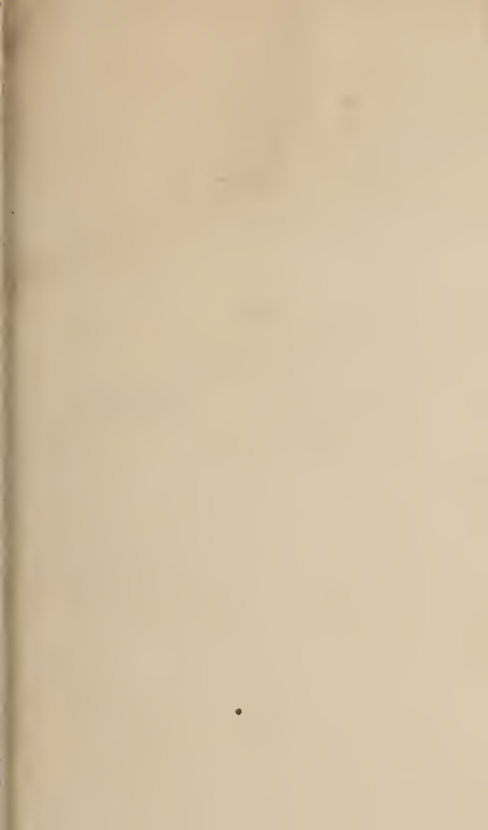
"The visibility of the Catholic Church of Christ; the perpetuity of the Christian priesthood; a settled and immutable faith, which has an objective reality independent of individual consciousness, which is always one and the same, and is to be taught to all men on the authority of the word of God, and not left to be guessed and reasoned out of the Bible by every man for himself; the regeneration of men by baptism or initiation into the Church of Christ, on the profession of this our immutable faith; the necessity of a good life, as the fruit of faith, in order to our final justification; the nurture of the divine life, which is a life of penitence and faith, by the Eucharist, in connexion with the doctrines of Christ, and the Apostolical Succession as the root of the whole; *this, in the language of English Low-Churchmen, is—Popery.*

"The Church of England is now—as she has ever been,—the bulwark of the Reformation; agreeing with Rome in all the immutable principles of the Church of Christ, (else were she herself no branch of that Church,) in the visibility of the Church Catholic, in baptismal regeneration, in a dogmatic faith, in the divine authority and perpetuity of the priesthood, in life-giving and life-sustaining sacraments, through the energy of the Word and Spirit of God; but differing from her (else were she not reformed) in having renounced the trade of indulgences, the fable of purgatory, &c. &c. *With these views, we count the renewed clamour about the semi-Popery and Popery of 'Oxfordism' to be mere vociferation.*"

It does not seem out of place to adduce, even in this reverend company, the name of one dear to all true English hearts, whose witness is most unexceptionable as that of a layman and of a by-stander, whose sole interest can be to vindicate that sound truth to which he has dedicated a long and beautiful life,

WILLIAM WORDSWORTH.

"It would be ungenerous not to advert to the religious movement that has made itself felt, more or less strongly, throughout the English Church; a movement that takes for its first principle, a devout deference to the voice of Christian antiquity. It is not my office to pass judgment on questions of theological detail; but my own repugnance to the spirit and system of Romanism has been so repeatedly, and, I trust, feelingly expressed, that I shall not be suspected of a leaning that way, if I do not join in the grave charge, thrown out, perhaps, in the heat of controversy, against the learned and pious men to whose labours I allude. I speak apart from controversy; but with strong faith in the moral temper which could elevate the present by doing reverence to the past, I would draw cheerful auguries for the English Church from this movement, as likely to restore among us a tone of piety, more earnest and real than that produced by the mere formalities of the understanding, refusing, in a degree which I cannot but lament, that its own temper and judgment shall be controlled by those of antiquity."—*Poems of Early and Late Years, 1842, p. 402.*



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